

RECORD OF CHRISTIAN WORK

• CHURCH • MANAGEMENT



From Eastern Mountains

From the eastern mountains,
Pressing on they come,
Wise men in their wisdom
To his humble home;
Stirred by deep devotion,
Hasting from afar
Ever journeying onward,
Guided by a star.

There their Lord and Savior
Meek and lowly lay,
Wondrous light that lead them
Onward on their way,
Ever now to lighten
Nations from afar,
As they journey homeward
By that Guiding Star.

—J. G. Holland

DECEMBER
1936



VOLUME XIII
NUMBER THREE

RELIGIOUS BOOK DIGEST

Special Day Sermons

The New Year
George Washington

Loyalty

Palm Sunday

Good Friday

Easter

Ascension Day

Pentecost

Mother's Day

Memorial Day

Foreign Missions

Children's Day

Independence Day

Labor Day

Armistice Day

Thanksgiving

Advent

Christmas

The Old Year

With Worship Outlines

By J. W. G. Ward and William H. Leach

HERE are full length sermons of striking quality and appeal based upon the special days of the year. Nineteen such sermons make a good full book by itself. From "The Magic Portal" to "A Tale that is Told" it takes you the round of the year in thought and imagery.

IN addition it gives you worship suggestions for each of these special days. The suggestions include organ selections, choir numbers, responsive readings, offertories, litanies, benedictions, hymn titles and other items. It is a big measure.

The sermons are by Dr. Ward, the worship material by Dr. Leach

A 330 page book. Sent postpaid for \$2.00

CHURCH WORLD PRESS, INC.

Auditorium Building

Cleveland, Ohio

The Perry Pictures

They Should Be in Every Church School and Home. Every Boy and Every Girl Should Have a Collection of Them.

With Them You Can Increase Church and Church School Attendance and Interest. Ask Us How.



Christ and the Doctors. Hofmann

(The One Cent Size is larger than this picture)

Perry Pictures Give in Glances What Volumes of Words Fail to Convey.

"Many years ago I received some of your pictures and they were a source of joy to me and to others. I wish to use them in Sunday School work."

Reproductions of the World's Great Paintings

One Cent Size. 3x3½ For 50 or more.

Two Cent Size. 5½x8 For 25 or more.

Ten Cent Size. 10 or 12 For 6 or more.

Send 50 cents for 25 on the life of Christ, or 25 Art Subjects, or 25 for Children. Size 5½x8.

Plan to Use These in Your Sunday School Throughout the Year and in Your Home.

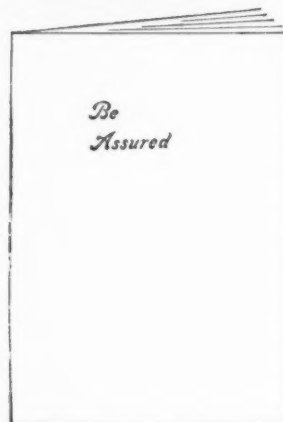
Catalogues Send 15 cents in coin or stamps for our 64-page Catalogue of 1600 miniature illustrations.

THE PERRY PICTURES COMPANY

Box C.M. MALDEN, MASS.

Awarded Four Gold Medals

Be Assured...



THE funeral is over. The pastor is wondering about his own ministry. Did he give the assurance which would bring hope and faith to his people who mourn?

This little booklet has been planned to help the minister at this point. It is filled with Bible quotations, poetic gems and bits of Christian philosophy which will help one to know him who "healeth the broken hearted and bindeth up their wounds."

It is a simple, inexpensive gift which adds the friendly gesture to your service to those who mourn.

Per copy (with mailing envelope) 20c.
Six copies for \$1.00.

CHURCH WORLD PRESS, INC.
Auditorium Building Cleveland, Ohio



For exceptional convenience, courteous service and reasonable rates, choose the Hotel Philadelphian. Enjoy its cheerful, airy rooms; air-conditioned restaurants and lounge... and its location away from street noises within a five minutes' ride to the heart of the business district. Special attention to convention groups and banquet parties.

600 ROOMS \$2.50 up

HOTEL
PHILADELPHIAN
FORMERLY
HOTEL PENNSYLVANIA
DANIEL CHAWWORTH, JR., Manager
333 N. CHICAGO STREET, PHILADELPHIA



Glorious, Golden-Voiced

Deagan Carillons

CROWNING TOUCH TO
A BEAUTIFUL CHURCH

Automatically played, richly beautiful in tone... yet available for as little as \$6000. The perfect answer to the quest for a truly distinctive memorial. Interesting particulars on request.

J. C. DEAGAN, Inc.
190 Deagan Bldg., CHICAGO

The MEMORIAL SUBLIME

"BE ASSURED"

A BOOKLET prepared to aid the pastor in his ministry to those who mourn. A beautifully printed booklet, sixteen pages and covers, which contains Bible quotations, poetry, brief bits of philosophy based on the Christian idea of immortality.

Planned to be a gift book from the minister to the bereaved family.

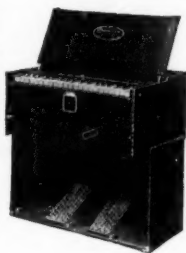
With mailing envelope 20¢, 6 for \$1.00

CHURCH WORLD PRESS, INC.,
Auditorium Building Cleveland, Ohio.

Bilhorn Folding Organs

45 years experience has produced a durable organ with brilliant tone for service in class rooms, mission fields, open-air meetings, hospitals, jails, etc. Folds to suitcase size, easily carried. Write for catalog and prices.

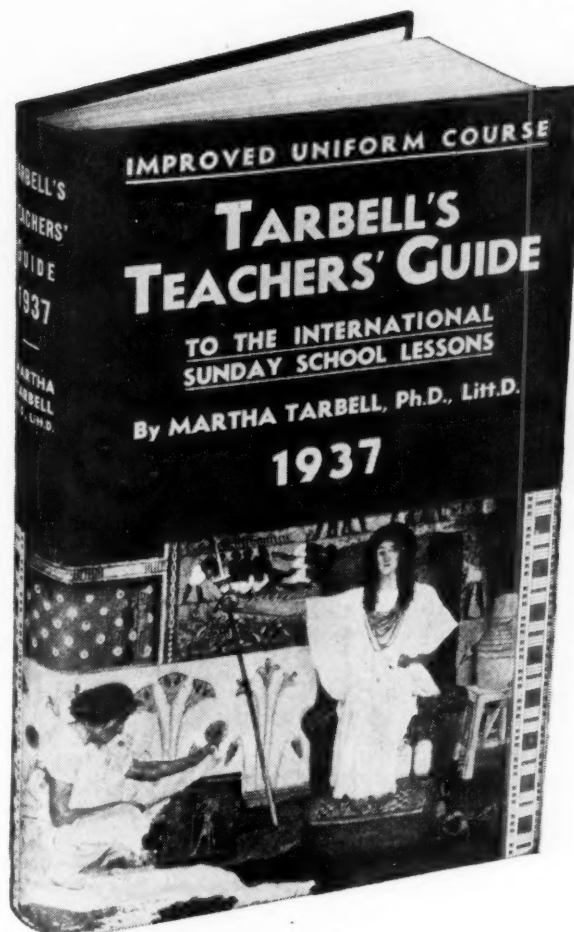
Bilhorn Bros.
306 South Wabash Ave.
Dept. C Chicago Ill.



"NO WONDER IT IS SO POPULAR"

—writes a famous editor.

PRAISED EVERYWHERE



■ Recommended by all denominations for its blending of the evangelical and scholarly, the religious and educational, the practical and historical, the spiritual and moral, giving it an unsurpassed value.

Here the best is actually the cheapest—Tarbell's Teachers' Guide informs and stimulates, enlightens and encourages, suggests and helps. In short, it renders unnecessary other reference works in connection with the year's lessons.

Dr. Gaius Glenn Atkins says:

"A wealth of material for the preacher. Far better in this field than many books published especially for the use of ministers."

Dr. Charles R. Erdman says:

"My congratulations upon the great service the author is rendering the entire Christian Church by her continuing exposition of the Sunday School Lessons."

The Presbyterian Tribune says:

"It is carrying coals to Newcastle to tell the intelligent student of the International Lessons anything about Tarbell's."

The Evangelical Herald says:

"All who use it know what a wealth it contains. Others would do well to order a copy immediately."

Substantial Cloth Binding \$1.90. (Postpaid \$2.00.)

Fleming H. Revell Company

Publishers

At All Bookstores

158 Fifth Ave., N. Y.

TABLE of CONTENTS

DECEMBER, 1936

Christmas Interest

- Christmas in Bethlehem—William C. Carl 143
 Some Little Known Carols 148
 The Christmas Story in Scripture and Songs—R. Morrison
 Means 172
 The Prince of Peace (Christmas Drama)—Marcus L. Bach 173

Church Administration

- A Church Attendance Plan—Christian F. Reisner 128
 A Great Church of the Pacific Coast—Charlotte Garber 129
 Putting the Inner Circle to Work 132
 Giving the Weekly Bulletin Personality—Kinley Keech 133
 Dramatizing the Reception Service—R. Edis Fairborn 136
 A New School Building 138
 Church Site Titles—Arthur L. H. Street 147
 Service of Worship from Holy Scripture 164
 Methods in Brief 130-134

The Preacher

- The Side Tracked Man—J. W. G. Ward 131
 The Minister's Scrap Book—Paul D. Leedy 137
 They Make Me Glad—Donald B. Howard 145
 I Leave My Successor—Dwight S. Large 146
 A Year's Preaching—G. Merrill Lenox 168

The Minister's Wife

- Building a Reserve Fund—Mrs. Luman T. Cockerill 140
 Parsonage Open House—Alice and T. A. Tripp 141
 For a Modern Marriage 144
 Seasonal Surprises—Betty Barclay 144
 The Editor Adds His Word—H. L. Williams 177

Layman Expression

- A Layman's Creed—Richard S. Bond 127
 Vermont Laymen Speak Their Minds—A. Ritchie Low 135

Youth

- Candle Light Installation Service—C. W. Black 125
 The Friendly Four—Otis Moore 166

Homiletic Material

- Illustrative Diamonds—Paul F. Boller 163-164-177
 Quotable Verse 125-138-142-148-163

Selected Sermons

- The After 'mas—Orva Lee Ice 139
 The Just Shall Live by Faith—James Reid 160
 Widening Horizons—John Macmurray 158

Books

- Reviews of Current Religious Books
 150-151-152-153-154-155-156-157-165-170-176-177

Readers' Comments

- Letters to the Editor 140-141-169

Editorials

- So You Want to be a Preacher—Three Steps to Church Ef-
 ficiency—The New Deal and the Cooperatives—Entirely
 Non-Partisan 171-172

THE EDITOR'S DRAWER

Almost a Miracle

We almost had a miracle here in Cleveland. Hundreds of visitors, crowding one of the Roman Catholic cemeteries, called attention to the fact that something was going on. Inquiry revealed the grave of a woman who died eight years ago was being visited. The visitors insisted that they had heard sounds of organ and vocal music from the grave and that miracles of healing have accompanied the prayers made at the grave.

Investigation revealed that the story of the woman's life had been published serially in a Polish Catholic paper. It was alleged that she had died with the marks of the stigmata in her hands. Other evidence was produced to show that she had lived a holy life.

The good sense of the Roman Catholic authorities curbed the enthusiasms, however. The director of cemeteries insisted that the only thing unusual that he saw or heard was the destruction of grass and foliage which he regretted. The secretary of Bishop Schrembs of Cleveland diocese pointed out that any official statement could be issued only after careful study and added: "The matter has not yet been brought to the attention of the Bishop."

So put this down as one miracle which did not happen because alert church authorities were not swayed by the emotional enthusiasms of those who sought a new shrine.

WILLIAM H. LEACH.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

CHURCH MANAGEMENT Published Monthly at
 Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the
 Act of March 3, 1879.

William H. Leach, Editor
 Printed in Cleveland, Ohio, U. S. A., by the Tower Press, Inc.

A CANDLE LIGHT INSTALLATION SERVICE

For Officers of the Epworth League

By C. W. Black*

As the hymn, "Follow The Gleam," is announced the four Vice-Presidents seated at the rear of the four aisles of the church light their candles. The lights of the auditorium are turned off. All the young people follow the four candle bearers to the front of the church as all sing.

At the conclusion of the song the group stands quietly before the chancel and the Counsellor says to the pastor:—

Counsellor:—"I present the following persons, who having been elected, are now to be installed as the officers of the Epworth League for the ensuing year."

(Reads list of officers-elect)

Pastor:—"It is my duty and privilege to install these officers as they, with other members of the Epworth League, have presented themselves at the altar of the church. The four candles which are carried by the four vice-presidents represent the four-fold work of the Epworth League: Worship, World Comradeship, Social Service and Recreation."

"This unlighted candle upon the Communion Table represents the church. The church can send forth its light to the world only as it is illuminated by the radiance of the lives of its members. As a symbol and pledge of our devotion and loyalty to Christ and His Church let us draw near with our lights and cause the candle upon the altar of the church to shine."

"Let us pause in silence as we sincerely dedicate our lives to the tasks before us."

(All bow in silent prayer)

"Still humbly bowing let us all earnestly sing, 'I Would Be True.'"

At the conclusion of the hymn the retiring president will lead in the Epworth League Benediction.

(While prepared for an Epworth League this service is easily adapted to any Young People's group.)

*Minister, First Methodist Episcopal Church, Mt. Victory, Ohio.

SILENT SERMONS

I like to read in silent tree
The lesson that is there for me,
Its brawny arms outstretched in air
Bespeaking power and purpose there.

Again I find in running brooks
More wisdom than in many books;
While rugged stones and fragrant flowers
Spell peace to me for happy hours.

The stars that shine thru darkest night
Tell me of God's majestic might;
A sermon clear the sun conveys,
Dispelling shadows with its rays.

Thoughts inspired by soaring birds
Outweigh by far a million words;
God's silent things of earth and sky,
Our man-made eloquence defy.

—Grenville Kleiser.

Christmastime IS GIVING TIME

Our Successful Novelty Coin Holders
Available Now To You

Sold in Large or Small Quantities

Christmas Star Dollar in Dimes

No. 2
In Colors



Vest Pocket
Size

A five-pointed star printed in light blue and dark blue. On the front are impressive silhouettes of the Three Wise Men. On the back, a statement about the beautiful significance of the star is printed as an inspiration to giving. Price, \$3.50 per hundred.

"Madonna" Christmas Dollar in Dimes



A Cut-Out Design for Ten Dime Inlays
In Colors

This new number in the series of our Dollar in Dime Collectors has special beauty and seasonal appeal. A lovely statement about "What a Manger Held" is printed on the back. Price, \$3.50 per hundred.

The "Magi" Dollar in Dimes Collector

In Colors
A new and beautiful design that becomes a reminder of the men of the East who worshipfully offered their gifts to Jesus. Christmas text on the back.
Price, \$3.00 a hundred.



"Adoring Wise Men"

Slot Offering
Envelope

The scene has reverential qualities which enhance the inducement to give assistance to your cause. Capacity, equivalent to seventy-five dimes.

Price, \$1.75 per hundred.

CHRISTMAS PROGRAM folders in pleasing variety. Interesting, New Designs, lithographed in soft, mellow colors to bring out their exquisite beauty.
PASTORAL LETTERS (Ready to mail) Expressing the Pastor's friendship in just the kind of a message his people would enjoy. Hand-drawn lettering. Beautiful designs in colors and bronzed. \$2.00 per hundred, \$15.00 per thousand.
OFFERING ENVELOPES that invite more generous contributions. 40c per hundred, \$3.50 per thousand.

Samples To Be Had On Request

GOODENOUGH & WOGLOM COMPANY

296 Broadway

Box 2

New York City

Since 1848—Church and Sunday School Supplies. Our new 138-page catalog is available.



ART WINDOWS

Improve the outside appearance of your Church, and create the proper atmosphere for the interior. WINDOWPHANIE, a durable but inexpensive material, is made in appropriate designs for your

Church windows. Stained glass effect is unusual. Write for free samples and catalogue.

C. M. Malz, 65 Fifth Ave., N. Y.

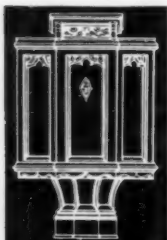
Christmas IS RAPIDLY APPROACHING

Have you appropriate Christmas cards?—Do you want special announcement folders for your Christmas services?—Bulletins?—Collection envelopes?—Calendars? Let us send you a free sample packet of printed and lithographed supplies for the Christmas season. Send today!

The Woolverton Printing Company
Cedar Falls, Iowa

Perhaps we can save you money on your next printing order. May we quote you?

New Interest in the Church ANNIVERSARIES



An ideal way to modernize your chancel. Add a piece each year . . . under the "Kundtz Plan," step by step, and never in debt. Write for a beautiful brochure of complete furnishings.

Folding Chairs
Sunday School Equipment

THE THEODOR KUNDTZ COMPANY
Cleveland, 12 Wood Street 1872
MAIN AND ELM STREETS, CLEVELAND, OHIO

Church Furniture

Complete sets or individual pieces built to order. Communion Tables, Pulpits, Reading Desks, Baptismal Fonts, Pews, Pew Cushions, Altar Crosses, Collection Plates.

Write for catalog

● KELTSNER MFG. CO., 81 Main St., Ashley, O. ●

CHURCH FURNITURE

DIRECT FACTORY PRICES

Pews, Pulpits, Pulpit Chairs, Communion Tables, Altar Vases, Altar Crosses, Baptismal Fonts, Sunday School Furniture. We allow for or sell your old equipment.

Catalogue and details on request.

REDINGTON CO. Dept. B SCRANTON, PA.

CHURCH FURNISHINGS

Here are few special low prices based on good work. 10 ft. pew as low as \$18; Altar \$85; Communion Table \$27; Brass Altar cross 24 in. \$17; Candelabra 3 light pr. pair \$13; Satin Damask Altar cloth \$12; Pulpit antependium \$7; Oil paintings \$50 up.

Designs, samples and prices sent on request.

THE KLAGSTAD STUDIOS

225 So. Fifth St. Dept. M Minneapolis, Minn.

HENRY KECK

Stained Glass Studios

1010 W. Genesee St. Syracuse, N. Y.

We make all types of stained glass windows for churches. Original designs.

Send us the sizes and shapes of your windows and we will submit quotations.

CHURCH FURNITURE

Everything for Church and Sunday School use. From Factory to You. Fine catalog free.

DeMoulin Bros. & Co.

1163 South 4th St., Greenville, Illinois

FOR CHURCHES

Revell's Treasurers' Records

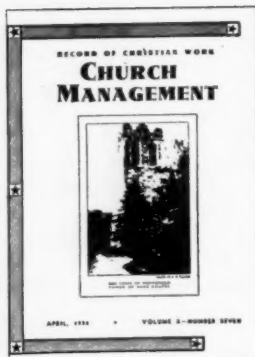
(SELF-PROVING)

FLEMING H. REVELL COMPANY, 158 Fifth Ave., New York

Simplify your work

Accounts always audited and correct. Concise, simple. Time-saving weekly envelope system.

No. 1, for 434 subs. in one year, \$2.50; 882 subs., \$3.00; 1430 subs., \$3.50; 1778 subs., \$3.75; 2674 subs., \$4.50



You Can Represent...

Church Management

WHEREVER ministers assemble — in Conference, Presbytery, Classes or Synod, there are prospective subscribers to *Church Management*. You can easily turn these meetings into personal profit.

Committees in charge are usually glad to assign a table for your display. We will furnish sample copies, a display placard, subscription blanks and receipt forms. The men naturally gravitate to your table and browse through the copies. That offers your opportunity to make sales.

*Liberal Commissions Attractive Combinations
Exclusive Territory*

In writing give us an idea of the territory you can serve and the meetings which you can reach. Also give us the names of two ministers in your county who know your work. . . . Address

Church Management, Auditorium Bldg., Cleveland, Ohio



Henry Edward Tralle

DR. HENRY EDWARD TRALLE Church Building Consultant

DR. TRALLE adds to the attractiveness and usability of church buildings and church school buildings; he subtracts from their costs. Hundreds of ministers and church leaders testify to this.

One representative leader says:

"Dr. Tralle rendered a service in connection with our church project for which money alone could not pay."

Write Dr. Tralle of any problem of building, remodeling, equipment, decoration or furnishing.

Address More Convenient Office

DR. HENRY E. TRALLE

Church Management

Auditorium Building
Cleveland, Ohio

DR. HENRY E. TRALLE

Church Management

3741 81st Street, Jackson Heights
New York City

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XIII
NUMBER 3
DECEMBER, 1936

A Layman's Creed

By Richard S. Bond, Philadelphia

Here is a layman who wants to speak right out. We have decided to let him. We think that our preachers will be interested in some of the things he has to say.

"FAIRLY good for a layman!" acknowledged the pastor.

"Stuff! Stuff! Nonsense!" sniffed Benefactor Number One.

"Wonderful!" murmured Mrs. Clara Henderson, wiping moist eyes and adjusting her glasses.

And the layman, rather awkwardly and hesitantly sat down to study the faces of those other laymen who had been listening to his discourse. He had been asked to speak and he had spoken with some conviction and considerable fear and trembling. He was out of his element. No telling what trouble he had stirred up. You see, he was only a layman. He didn't exactly know what that was, but they called him a "layman," anyway.

Being a layman, I, too, wonder what I am. Webster, without hesitancy says I am "one of the people as distinguished from a clergyman; a non-professional man." Roget's Thesaurus defines me, among other things as: "laic; secularist and catechumen." That's rather deep for the lay mind, but Roget gives the definition of secular as "profane," so at last I understand where I stand as a layman. On the top of the ladder is "HOLY" stretching out his hand to "profane" who is toiling far down that ladder. Simple, isn't it? All you have to do is to study your dictionary and our old friend Roget—and there you have your pedigree.

God's will never changes. Many clergymen refuse to change. But the layman! He cannot be depended upon at all. The tadpole and the caterpillar have nothing on him—for while they change into something higher and nobler, he switches back and forth like a monkey swinging from a bough. The laymen of our grand-

parent's day bore little semblance to those of us who pace the streets today. Grandfather was secure in his faith or thoughtless in his lack of it. His pastor showed him the road, and if he willed to travel it, he did—as unerringly as his frailty would permit. The layman of today has been cursed with an education or a social nature that enables him to mingle with educated men and women. He thinks more clearly than his grandfather. He has ideas of his own. He refuses to be told that "this is so and this is not so," and stumbles blindly along seeking truths that he can believe and engaging in arguments that are beyond his depth.

Almost overnight he gathers his clan and with one fell swoop they overthrow their tabernacles, renounce religion—and a Godly country becomes a hotbed of unbelief. Our local laymen have not gone to such extremes. Pray God they never will. But as one country after another accomplishes the impossible and unbelievable, the lay mind ponders over happenings and wonders what the end will be in his own land.

God is in his Heaven but all is not right with the world. The layman refuses to believe otherwise. Someone whispers "social liberalism" in his ear, but the laymen is a business man and is not keyed to accept the views of the liberalist without a little consideration in his own mind. Grandfather would have gone along without hesitancy had his pastor suggested it—but we of today are using our own minds a bit. Our money has built up a pretty good church and a pretty good country to live in. Our fellow laymen are riding in automobiles while laymen in other lands are still riding Shank's famous mare.

Last summer I enjoyed a day in the open spaces with a pastor friend of mine. He shoves the social liberalism on many of our preachers. Before the war he and I were fellow Y.M.C.A. Secretaries, but he was studying on the sly and later blossomed out as a full-fledged pastor. But with his layman's mind, that denomination apparently saw in him a very good official to handle a few odd millions of dollars which the mission board had tied up in real estate . . . and my old Socialist friend was working hard at the job. I don't believe he is a social liberalist. If he is, I don't believe he is trying very hard to dispense with those millions. The manner in which he was remodeling old buildings into modern rent-producing apartments gave me the idea that he was attempting to increase the income of the mission board in a very business-like manner. Being a layman, this seemed very commendable. Being a layman who somehow recollects a story about various collections of talents, I cannot see that my friend was doing wrong. But, of course, I am but a layman. I do not have a typical ministerial mind.

Queer ideas we laymen have, aren't they? We go to church for a while, stay home for a while, and actually act as though we might have a chance of squeezing into Heaven. We play cards and we smoke. Think of that! We sometime go to the moving pictures. We dance. We do worse in many cases—and we often feel ashamed of ourselves. And then we glance at the members of the choir, listen to the home squabbling of Deacon Jones who never misses a prayer meeting, cock our eyes at Pastor Brown when he becomes particularly ironical, sarcastic, over-bearing or narrow, smile at dear old mother Henderson as she drinks her third cup of coffee at the church supper (realizing that she will be awake that night long after our cigar-laden bodies are dead to the world)—and we start asking ourselves questions

again. But, of course, we are laymen. Such foolishness must be expected.

And then some night when a number of us sit together on the banks of a stream, with fishing rods, cigars and time in or on our hands, we start to talk about religion as laymen will.

"These old codgers have been trying to figure out what is right and what is wrong for two thousand years" says one layman as an opener, "and even yet they cannot decide about predestination, infant baptism or anything else. They tell us to take the Bible literally, and they've changed my boyhood's Bible a dozen times. They won't play a game of pinochle, but they'll play dominoes in a minute—and more money is lost in domino games than any game on earth. Ask the Chinese if you don't believe it."

"Correct!" says another foolish layman. "I never felt my children to be in as much danger at a card party as they were when they were spending their evening under the elms in our back pasture . . ."

And so they jabber and chatter, those millions of laymen who congregate each evening to settle their community affairs and the affairs of the world. They have laymen minds and they think this way. It will take something powerful to change them.

What do we need in this day of our Lord? Being a layman I surely must have all the answers at the tip of my tongue. But I am afraid the blood of my revered pastor father must have made me timid. Although I have passed the half century mark, and have had many years experience both in and out of the Church, I hesitate to offer a cure-all for our religious ills.

But I do have a suggestion or two to offer.

First, give us a happy religion. We laymen are unable to find any place in the Scriptures where wailing and gnashing of teeth are necessary—on this earth. We rather feel that our Christ was a he-man who had a decided sense of humor—humor that would have been more noticeable had he had a better world to live in. So we crave a joyful religion.

May I cite a personal experience? While President of a Bible Class in one of our large Philadelphia churches, we decided to give a supper. This is fairly common in churches, you understand.

But this supper was to be different. Being business men we realized that we always wanted novelty in our business suppers, our Rotary dinners, our Lodge festivities—and we thought novelty in our Bible Class supper would be highly commendable.

One of our members, an advertising man, conceived the idea of a yard-long ticket containing coupons of various kinds. The holder had a chance to vote for the most popular man, the most

A Church Attendance Plan

By Christian F. Reisner*

THE attached pledge card has worked successfully several seasons. It is first presented at one of the regular church services. Then a corps of callers are selected and all the members are called on to secure their signatures. The people welcome a visit when financial pledges are not pushed. Friendships are formed. Difficulties and constructive criticisms are uncovered and removed. A surprising number of people sign and

*Pastor of the Broadway (Methodist) Temple, New York, N. Y.

thus get the habit of church attendance. When people attend they will become interested and then support every department of church work. Radio and auto have curtailed Sunday audiences. Neither preaching nor ritual will bring them back. But, we must find a way to draw them. This pledge plan will help. There must then, of course, be a vital and spiritual message and atmosphere and not a mere discussion of economics. Here is the card which we circulate:

COOPERATION CAMPAIGN

Broadway Temple Methodist Episcopal Church, New York

CHURCH ATTENDANCE

"Let us not neglect meeting together, as some do."—(Goodspeed translation Heb. 10-25.)

In order to culture my own spiritual life, to insure the success of my church, Broadway Temple (Methodist), for the sake of my example and to co-operate with others, I desire to be recorded as one who will attend at least one service a Sunday from now until Easter unless detained by circumstances for which the Master accepts excuse.

MY PRAYER

Gratitude for truths learned, love enjoyed and friendships formed spurs me to pray, O Head of the Church, for purpose and power to be a lively member. Save me from being either a slacker, stinger or sluggard. Confirm patient persistence and clothe me with the beauty of holiness so that everywhere and always I may be a blessing for Thy glory. Amen.

Name Address

beautiful woman—and in addition we had "lucky chairs" and prizes of various kinds. We even awarded a box of candy to the man or woman who entered the outer door closest to seven o'clock—and the policeman on the beat who dropped in for his supper became the proud possessor.

This member of ours who depended upon advertising for a living, was allowed to announce the supper from the pulpit at evening worship. How grandfather's pastor would have groaned at such a thing! As near as I can remember, this was his address:

"The men's Bible class is giving a supper. Do you know, we have always felt sorry for the people of this church. The Ladies' Aid, the Choir, and a dozen other organizations are constantly pestering you to buy tickets for some supper or other. And what do you get? A tiny little bit of cardboard worth about one-tenth of a cent. Really, we feel this is an imposition. We do not agree with these classes at all.

"So the men's Bible class is going

to give you your money's worth. We aren't going to gyp you with a little ticket. Here is our ticket . . ."

And then he took that enormous ticket from his pocket, stretched it out at length and paused dramatically. Do you know those Christians smiled. They smiled out loud. The idea appealed to them.

Every ticket was sold. It was the most successful dinner ever given in that church. It happened almost fifteen years ago and the old members are talking about it yet and bemoaning the fact that things are not what they used to be when the men's Bible class had charge of one meeting each month. We realized a profit of something like one hundred and sixty-seven dollars from that one supper, and our Bible Class gained exactly ten new members as a result.

From a small class of fifteen we grew to seventy. We conducted that one service a month, introducing novelties of one kind or another and featuring smiles rather than tears.

(Turn to page 134)

A Great Church of the Pacific Coast

By Charlotte Garber*

*There is a fragrance of romance in the history of this church.
It has grown up with the passing frontier and now commands a
position of leadership in the modern city.*

THE history of this Church is partially told in the history of the five buildings which have from time to time housed its congregations, and in the history of those people who have, by their aspirations, faith and steadfast effort, made possible the building of these five structures. Each one, from the first one-room frame church to our present stately cathedral, has been inspired by noble vision, hallowed by noble traditions, designed as a fortress against ignorance and superstition. Each one represents a phase in the history and life of Los Angeles, where the First Congregational Church has been a definite force in the moral life of the community, working for thoughtful and discriminating liberalism, both theological and sociological.

The growth of the church is closely linked with the growth of the city. When we glance back at the Los Angeles of 1867, it is easy to see why the five women and one man who founded the church one July afternoon in Mrs. Amanda Scott's front parlor, felt the need of such an institution. The peaceful beauty of the days of the Dons had passed, swept away by the American occupation. The year that the Congregational Home Mission Board determined to help provide a building for First Church marked almost the height of an era of lawlessness and violence which shocked the whole nation and made Los Angeles literally the toughest frontier town in America. The little Spanish pueblo had made a doubtful gain of three thousand citizens since the occupation of the gringo, but its total of nearly five thousand people still included a far larger proportion of Indians and Mexicans than of Americans. The work of the Spanish missions had been stopped and Spanish laws and

customs had failed to dovetail with the American, many of which laws failed to operate at all, so that the citizenry frequently took upon themselves the meting out of justice, as they saw it. Add to this the many miscreants who had escaped the vigilantes in San Francisco, the back-wash of the Gold Rush and the Civil War, and the community burden of some two thousand aborigines—the leavings of the ancient Yanga village—and we can partially understand why the local news-sheet one day in six lines of small type briefly disposed of any amount of violent actions, six lynchings and several badly damaged victims in a paragraph which began casually, "Last Sunday night was a brisk night for killings . . ."

The same public spirited press cheerfully reported about the same time that "Buffum's new saloon is a glittering social center, the most elegant and tastefully appointed of the city's hundred and ten saloons." Things were in such a bad way that after five discouraging years in a small adobe which was also used as a school, the Rev. Mr. Adam Bland, a Methodist, went out of business altogether. The Rev. Mr. James Woods, a Presbyterian, undertook to hold services in a carpenter shop near the Plaza, the Episcopalians built the first real church building at New High and Temple Streets,—and presently all three disheartened divines gratefully accepted calls to other fields.

In this environment First Church was born, and after one brief failure, was re-organized and housed for fifteen years in a tiny frame building back of what is now the Federal Post Office. The wild frontier period culminated in the horrible Chinese massacre of 1871, and when the transcontinental Iron Horse finally made its way to Los Angeles in '76, it found a town which, though nearly a century old, had but 7000 population. It presented a picture of small adobe houses, green vineyards and orchards East of Alameda Street and South of 10th, daily cock fights, horse races and bull fights, and mingling along its unkempt streets ox-drawn carretas, dusty covered wagons, diminutive horse-cars, easy-sitting caballeros with silver studded saddles and huge spurs, pack trains, family surreys, and droves of steers and ragged sheep.

With the coming of the railroad the ancient pueblo blossomed into a youthful city. Such a land boom ensued as has never been seen before or since. And with it First Church, now grown to 173 members, built an impressive new building, at a cost of \$22,000, at the corner of Third and Hill Streets. This old building can still be seen, without its original spire, on Flower Street just South of Ninth. Under the leadership of Rev. A. G. Wells, a keen student and prolific writer of descriptive articles on California, the new church was a hive of industry. During his pastorate First Church founded its tradition as the Congregational Mother Church of Los Angeles, forming from its membership the Park Church, Third Congregational and Vernon Churches, and in '88 the Plymouth Church, the pastor him-

self resigning to head the new organization.

He was followed by Dr. Robert C. Hutchins, the grandfather of the present head of Chicago University; and with another land boom, First Church erected another new building at Sixth and Hill Streets, at a cost of approximately \$72,000. In this period we find that history repeats itself, for



First Congregational Church, Los Angeles, California.

*Miss Garber is a Secretary in the Southern California Congregational Conference office.

somewhere the records tell us that the national financial crisis and collapse that followed the boom "left the church with a formidable indebtedness through the inability to sell the old church property." But the downward swing of the First Church pendulum was followed by an upward swing, and before long the old property was sold at nearly twice its cost. Dr. Hutchins was a keen scholar and a much loved pastor. It was under his leadership that the Bethlehem Church was formed, as the outcome of mission work done by our members, who gave them their new building site.

His pastorate saw many changes in Los Angeles. General Otis, when he built the Times building at First and Fort Streets (now Broadway) in 1886, predicted that this would one day be a business street, and his prediction began to come true about this time. Governor Toberman in 1881 had already touched the button which shunted the old kerosene street lamps into the dark past, seven high towers now furnishing sufficient light for the whole city. The Times protested that "the need for street paving is only noticeable during a few days of the year," but several blocks were eventually paved. Horse cars gradually gave way to cable cars, and a steam dummy line trundled visitors out to a distant suburban hamlet called Hollywood. Editor Otis assured the effete East that "Los Angeles people do not carry guns, Indians are rare, and we have three hotels, 27 churches, and 350 telephone subscribers."

In such a town began the long pastorate of Dr. Warren F. Day, which lasted from 1894 to 1913, and left a very definite mark of Christian unity and tolerance. Under him were further developed that loyalty and unity which are so strongly characteristic of First Church. His son, Dr. William Horace Day, was made co-Pastor with his father in 1900, the elder Dr. Day retiring as Pastor Emeritus in 1903, the same year which saw the rise of the church's new home at Ninth and Hope Streets. The new building, which cost \$102,000, also came with a period of Prosperity, marking the turning point of Los Angeles from a small city to a metropolis. The year the church was built the census showed 120,000, and Henry Huntington built the Pacific Electric Building at 6th and Main, which started the building of what were proudly called downtown skyscrapers, a program which lasted without interruption until 1930, when the population had multiplied ten times to 1,200,000.

Dr. Day was not only a church builder but a great worker for civic righteousness, greatly beloved by his parishioners and respected in the community. He left

MATCH THE PASTOR'S DIME

Harry M. Savacool of the Methodist Episcopal Church, Trucksville, Pennsylvania, invested ten dollars of his own money in an effort to pay one hundred dollars of indebtedness. Into 101 envelopes he placed one dime and mailed them to 101 people in his church. The envelopes were printed as the copy below.

Some people pocketed the dime the minister sent and forgot about it; some solicited others to match the amount and secured it; others put a dollar bill in the envelope and returned it. The full amount was raised in this way.

The Church Owes For

Insurance	\$ 72.56
Coal	\$ 15.30
Supplies	\$ 12.99

\$100.85

This is only a part of an obligation

MATCH THE PASTOR'S DIME

1 Harry M. Savacool .....	.10
2 (Your Name) .....	.10
3 .....	.10
4 .....	.10
5 .....	.10
6 .....	.10
7 .....	.10
8 .....	.10
9 .....	.10
10 .....	.10
Total	\$1.00

Above copy appeared on the envelope.

First Church in 1916 to accept a call to the United Church of Bridgeport, Connecticut, where he has remained and from whence he comes to preach for us on February 2nd.

One of America's greatest preachers, Dr. Washington Gladden, occupied the pulpit for a time after Dr. Day left, and recommended for leadership here Dr. Carl Safford Patton, who had succeeded Dr. Gladden in Columbus, Ohio. Dr. Patton accepted the call and remained here, except for a period spent in France during the War, until 1926. During this period three churches which had been mothered by First Church withdrew and formed independent lives of their own: the Armenian Church, the Japanese Mission and the Chinese Branch, taking with them in all some 400 members. These outgrowths but accentuated the solidarity and loyalty of the membership, further strengthened under Dr. Patton, who brought the church into particular prominence because of his fine preaching, marked always by liberality of thought, broad-minded tolerance, quiet humor and the keen discrimination

which is the result of wide and careful study and deep thinking.

The pastorate, from 1926 to 1928, of Dr. Lloyd Douglas, whose best-selling novels have cast some reflected glamour even on the church, was marked especially by the brilliancy of his preaching and the enrichment of the liturgical church service. When he left to go to the United Church of Montreal, Dr. Patton accepted an urgent and unanimous call to return to Los Angeles and lead in the building of the present great church structure. It is not necessary to point out again the return of the cycle of prosperity and with it the building of a new church to meet the increasing demands of a swiftly expanding community, or to speak of the downward sweep, which like the others will, and is now, giving way to an upward trend.

This upswing is now taking place under the pastoral leadership of Dr. James W. Fifield, Jr., who came to the church after a conspicuously successful ministry in Grand Rapids, Michigan. A great church of 2100 members, a broad and aggressive forward program including education, drama, worship, and world outlook, First Church looks forward to a future of service. Dr. Fifield has with him a large staff including three ordained ministers which shares in the ideal of future service.

The buildings of First Church have been symbols of the things for which it stands, shown in those other symbols of historic origin at the entrance to Shatto Chapel: Prudence, Justice, Charity, Faith, Hope, Temperance and Fortitude. Dr. Patton once described what appeared to him to be the valuable results of a ministry:—the same things apply to the influence of a church: "They do not appear in the most visible and superficial effects which he produces, but in the more intangible influences which he exercises by his teaching, character, and conduct upon the minds of people. If he can broaden people's ideas of religion and of life, help them toward an outlook at the same time more realistic and more idealistic, make life mean more nearly what it ought to mean, help his people to discriminate between the greater and the lesser good; then he and his church will become a force in the moral life of the community." Such a force First Church has been in the troubled life of Los Angeles. And as in the past, and in greater measure than ever before, the church will move forward with the community of which it is so integral a part, carrying on old traditions and making new, fitting its service and function to a modern age and contemporary needs, dedicated to the service of God and the fulfillment of his kingdom upon the earth.

A Clerical Confessional

By J. W. G. Ward

This minister's wife raises a question. But it is about the future career of her husband. You will enjoy Dr. Ward's helpful answer.

The Side-Track Man

"**T**HANK God for "Church Management," and for this page. As a minister's wife, I am venturing to break in on masculine troubles with one of my own. At least, it is my husband's and mine. His is a difficult problem—or he is! In brief, his early ministry was marred by a serious accident. This kept him out of the pulpit for several months. When, at length, he could resume part duty, he had to continue treatments which were only moderately helpful. So he was ordered to give up his work, and take a little farm so that he could get plenty of fresh air. He did this. Later on, as his health improved, he began to preach for a small church not far away, but keeping on his farm as before. This answered up to a point. But he has now fully recovered. He is in the prime of life. And the urge to give his whole time to the church has returned with great intensity. Yet here is the situation. As you will understand, he is out of line for any worthwhile parish. The denomination thinks of him as no longer a possibility. I don't think it should. Due to that, and to the tiny sphere he has filled, my husband has developed a definite inferiority complex. Should he resign himself to the inevitable, or should he take a further course in his seminary, complete his master's degree, and then start again? Your reply might convince him what is the best thing to do."

STRIKE out, by all means. If your husband has a real aptitude for the work, and is so far recovered as to want to get back into the ministry for which he was trained, that is a good sign. It proves that he has not been side-tracked permanently. But much will depend on how much he desires it. That he feels a sense of inferiority brings in another factor, which almost contradicts the first. Yet, although you do not say so, that may be only periodically. Does he alternate between desire and despair? Well, most of us do. We all have "off days" when the blue of the sky is more indigo than turquoise. So that need not worry you.

What should worry him, however, is what he really intends to do. No man is defeated until he admits it. No man

need remain side-tracked unless he consents to it. No man need be inferior to his best self if he is normal in health and point of view. In the common term, he must snap out of it. Yet if he wants to win, he must get to grips with himself. He is side-tracked only if he refuses to move out to the main line again. That is why at the risk of mixing metaphors, we urge him to strike out.

Before he can do that, however, he must be on the plate ready to strike. Or, to put it in plain English, he must get into training for the game. If he has only a year or so to go in order to complete his work in the seminary, he should strain every nerve to get back there. We advise this for three reasons. That would mean a new environment, with steady, systematic study, and the demand for application. This, in the second place, would have a beneficial effect upon himself. Leaving the cramping limits of his present life, he would there meet with men who speak his own language. And he would also gain that wider vision of life and service which would take his mind off his past reverses, and would impart a resolve to share in the tasks of world redemption. Then, for the third reason, the seminary course would not only give him a chance of contacting a suitable church later, but also convince his denominational authorities that "you can't

keep a good man down." They would see he was in dead earnest and not content to remain in the discard. On the contrary, that he was determined to make full proof of his ministry and use his remaining years in Christ's service.

That brings us back to our starting point. How much does he really want to get back? How much effort is he willing to put forth? Has he "the will to power," as Nietzsche would put it, or, better still, can he say with Paul, "I can do all things through Christ which strengtheneth me"?

It will mean a hard pull for you both. At least, I surmise that, although you do not mention your financial position. Yet I am sure that, if the spirit is willing, if there is a genuine determination on his part to make the most of himself, it will be worth it. Wellington's motto was, "When in doubt, charge!" In this case, your husband must find the spiritual equivalent of that. Making up his mind that he will not consent any longer to be left in a groove, he can work out his own salvation.

We must all do that. If we relax our efforts to reach the heights, if we put less than our best into our work, what is the result? Deterioration. There is no standing still. Either we are moving away from, or back to, mediocrity. If we grow weary in well-doing, becoming moody and morose, it would not take much to side-track the best of us. Therefore, tell the good man to take himself in hand, grit his teeth, screw up his courage to sticking-point, and then, strike out! He can do it. And you will help to make a man of him.

You will understand what we mean. Due to your husband's ill health, his disappointment and his thwarted hopes, there was bound to be reaction. No wonder he lost heart. But, again reaction has set in. He has hopes of regaining a part of what he lost. True, but that will not last indefinitely. At present, he may astonish you with an eagerness which has displaced his apathy, an optimism which would overleap the fences of circumstances. Yet there is a grave possibility that, unless he "takes the current when it serves," all this will pass forever.

Who can avert that? You. We deduce from the fact that you and not your husband have written to us, that he depends on you; that you are resourceful, taking hold of things instead of merely musing over them; that you have courage to meet life's emergencies. That is all to the good. Now you must



bring the force of your personality and faith to bear on him.

We honor the mistress of the manse. Yet even she, capable and clearheaded as she is, seldom realizes what a power she wields for either good or evil. Perhaps you do not need to be told that, but what we write for you may help others.

Through many years, we have seen what a minister's wife contributes to her husband's failure or success. Unhappily, some men, beginning well in a new parish, suddenly lose force. They become again dispirited and morose, inclined to magnify their difficulties, and minimize their blessings. And we had been led to believe that, although these things had been true before, they were due simply to the uncongenial sphere in which they labored. That is why we helped them to find a new field. Yet before a few months were gone, history was repeating itself.

Of course, in some instances, it was the man himself. No one knows better than you what vagaries the male can display. Still, in other cases, there was another factor. It was "the power behind the throne"—the mistress of the manse. Continually complaining because he had brought her away from her old friends, from the club where she knew everybody, from a city where there were cultural and shopping advantages which this benighted spot never knew, she threw cold water on all his enthusiasm. Carping at him because of his inability to make perverse and scandalously careless treasurers pay his check on time and in full, she made him feel he was somehow, to blame. Making unreasonable demands on his time—what the wife of no business man dare make—she interfered with his studies, so that his sermons were colorless, vapid, and tending to produce profanity, she then criticized him for not doing better work. Or else, with her perpetual nagging and belittling of all he had achieved, she created that mood of dejection which rendered all productive work impossible.

Yet, heaven be thanked! there is another side. Men who might have given up in despair, because of the titanic tasks confronting them and their limited ability, have yet won through. Their friends admired their pluck. Their people wondered at their faith and fortitude. But the explanation was known only to God, the man, and the mistress of the manse. Immersed by family cares and church work, where she was the unpaid and unthanked assistant, she yet found time to share the man's woes. She was his keenest critic, but his staunchest admirer. There was method in her madness! In her more leisured girlhood, she had read of a young knight, going forth to the tourney, inspired by a glove or a flower which the maiden he loved had given him. Returning, weary and de-

Putting the Inner Circle to Work

IN an effort to put the members in the inner circle to work in building up those in the outer circle, Roy E. Bowers, minister of the Lakewood Congregational Church, Lakewood, Ohio, devised a little booklet entitled "My Good Turn for My Church Every Week." The booklet was mimeographed in the church office. Each page contains brief suggestions with the space for the member to write in his own idea. The suggestions, page by page, are as follows.

SUNDAY

Bring other children with yours to Sunday School.
Look pleasantly at the people in your pew.
Speak to them after service.
Join heartily in the worship.
Take the Calendar home and mark it.
Leave useful information at the Church door.
Have pleasant table talk about the Church.
If away, mark a Church calendar and mail it to us.

My own idea

MONDAY

Mention our Church to five different people.
Have the Boy Scouts and Girl Scouts on your mind.
Give some new boy or girl the "high sign" in the corridor at school.
Learn the Church connection of the new family on your street.
Date them, if proper, for some Church event.

My own idea

TUESDAY

Call up or look up some member you missed from Church or group.
Give a lift to Camp Fire Girls, Hearthside, or O.K.
Call up the office about that new family.
On your business trip pick up new ideas for us.
Think for five minutes of some neglected part of our work.

My own idea

WEDNESDAY

Look over the Calendar again.
Make that call on a sick or shut-in member.
Take a guest to your Circle or Association meeting.
Boost some new project.
Radiate a cheerful atmosphere in discussion.
Report cases of illness and opportunities for fellowship.

My own idea

THURSDAY

Think of our choir and 'phone the office about a new voice.
Do that bit of committee work.
Tell that new man about our bowling teams.
Call the attention of the family to the mail from the Church.
Make a neighborly call just for fun.

My own idea

FRIDAY

Date a Lodge brother for the men's forum.
Have a little party for your Sunday School class.
Mark something in your week's reading of value to your Church.
Send into the office the name of a Sunday School teacher prospect.
Give a lift to Cubmaster Peck.

My own idea

SATURDAY

Read the Church page in the daily paper.
Remind yourself of everything on our Church Calendar tomorrow.
Fill your Church envelope.
If you are to be away tomorrow be sure to send a substitute.
Think up a scheme for leaving the party before two a.m.

My own idea

feated, perhaps with wounds upon him, she had poured the balm of sympathy into his soul. Then he had gone out again, resolute and unconquerable. So did this devoted woman. And because of her, the fight went on, and victory be-

yond man's power to evaluate was secured for Christ and His kingdom.

You can never measure your forcefulness for good. So again we say, resolve to make your man truly great in the service of God and humanity.

Gi

Th
it i

K
in
o

frontin
cerns
most o
the res
And u
mines
each is
"person
ple.

Man
of prir
usually

the fir
the fo

or prir
new m

is that
week f

urgent
pages

Other
cated

nomina
selves

fourth
"degen

worship
that th

—until
and fr

Our
with th

elimina
form,

ograph
style th

letter
young

it a
amate

Anot
clined,

page d
some p

these.
enough

signs t
Then f

copy f
ance o

ticular
it is s
that c

*Pasto

Giving the Weekly Bulletin Personality

By Finley Keech*

This author believes that the all-mimeographed calendar, providing it is given the proper treatments, is superior to one with "patented" covers. We show some of the designs which he would insist proves his point.

KEEPING the weekly bulletin varied, interesting and inexpensive is one of the practical problems confronting the average church. It concerns the average minister, too, for in most cases he is the one charged with the responsibility of editing the bulletin. And usually, he is the one who determines much of its "personality"—for each issue of the bulletin is revealing the "personality" of the church and its people.

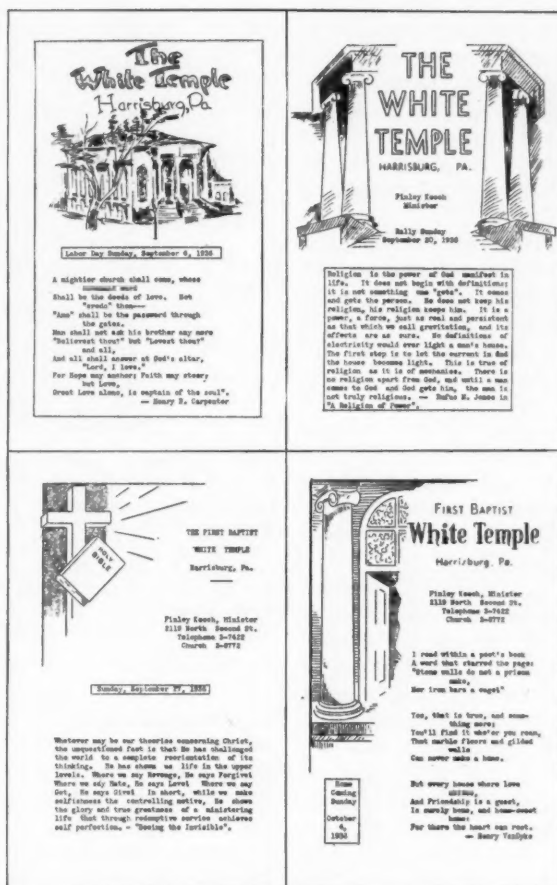
Many churches have accepted the idea of printing the first and fourth pages, usually with a picture of the church on the first page and a list of officers on the fourth page; then mimeographing or printing the two inside pages with new material each week. The difficulty is that it presents the same old "front" week in and week out; and gives no urgent invitation to even read the inside pages as it is given to the worshipper. Other churches have adopted the syndicated inside pages, usually giving denominational material, while they themselves provided their own first and fourth pages. But this has generally "degenerated" into putting the order of worship on the first page, and making that the accepted thing for each issue—until it loses much of its effectiveness and freshness for the attendant.

Our church has been experimenting with the matter for the past year. We eliminated the printed-mimeographed form, and used instead an all-mimeographed bulletin to give it uniformity of style throughout. The work is done at a letter shop conducted by one of the young women of the church, which gives it a "touch" almost impossible with amateur work.

Another member who is artistically inclined, was asked to draw several front page designs, working in the church or some portion of it. There were five of these. We had our letter shop run off enough of these varied front page designs to last us through the entire year. Then from week to week we made up our copy for that week, including the balance of the front page to fit the particular design chosen for that week. And it is surprising the amount of variety that can be worked into this arrange-

*Pastor, First Baptist Church, Harrisburg, Pa.

ple are constantly referring to the weekly schedule of events, the variations in the worship services, and the notes on different events. The minister keeps two complete files of the calendar each week—one for his personal use and one for the permanent records of the church. At the close of the church year in July,



These Original Designs Were Effective

ment. Occasionally we make up the entire front page on the typewriter, to give still added variety. Thus far we have not had two front pages alike, and we have tried to vary the entire "set-up" for all the pages each week.

The front page usually carried some bit of verse or an appropriate quotation that will challenge the thinking of the worshipper. With this constantly changing front page, neatly attractive, there is every inducement to delve into the inner pages to see what is new this week. The best reaction we discovered in making calls among our people. Many of them are keeping a complete file of our weekly bulletins! Probably one or two officers, out of a sense of duty, did that before. One member is making a scrap book of the first page quotations. Peo-

ple are bound into single volumes and make an invaluable record of the church's work for the year. In other words, our weekly bulletin has become a vital part of the living of our people. They are deeply interested in its message, and anticipate its publication each week.

Oh yes, the cost! It is done in a down-town letter shop with a rather heavy overhead; and our order varies from 300 to 500 copies each week, occasionally more. The cost has averaged about \$18 a month for the year thus far. But we have found that it is worth every cent of it—even though some will think this figure high—and I do not know of a single member of the church who would want to go back to the other "half-and-half" form.

Layman's Creed

(From page 128)

But one day the pastor drew me aside and whispered that dear, saintly old Mrs. VanWhip and a few others were complaining about the levity in the House of God. And the partiality shown toward our organist began to make us weary . . . and we drifted away. The class is now a small one. Few of the old workers even attend the church. We were too joyful. We brought in new members, we made money easily, but we laughed and were glad. You see we had the minds of laymen, and we shocked the more saintly of the fold.

Second: We laymen want honest clergymen. If they believe some form of evolution might have created us, tell us so frankly rather than taking a fishing trip with us and confiding in secret.

"I would not dare preach some things I believe" remarked one of my favorite pastors. "The congregation would not stand for it."

Let us have pastors who will be honest with the congregation. Perhaps they will drive away a dozen male and female women, including old Moneybags himself—but these dear souls know they are saved so no harm will be done if they seek spiritual comfort elsewhere. All around are dozens of foolish, thinking laymen who would delight to take their places in the church if they could have honest messages—week after week. They have money, too. Even old Moneybags could be dispensed with.

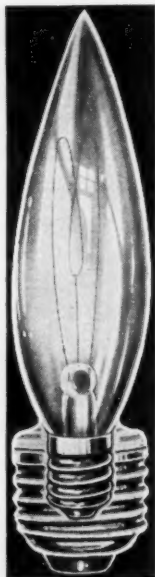
As a layman I do not care whether dear old Adam was made instantaneously from some clay, or whether the gentleman was produced through millions of years—those years which to God are but as a day. A God who can do one thing can do the other. He loses no prestige in my mind, no matter which method he chose. I want a pastor who is broad-minded enough to acknowledge that he believes as I do—and able to show even the humble illiterate of his flock that such things do not matter. A man of faith can believe either . . . but what a faith a man must have to believe neither; to believe that this world just happened. We are tired of being asked to take this and that without a grain of salt. We won't stand for it. We are looking for the leader who is not ashamed to preach what he believes—and how we will flock to him when he comes. If he becomes so broad that he is flat, we'll stamp upon him ourselves—for we are thinking laymen and in spite of our ironical smiles and frivolous patter, we really have an abundance of faith.

Man, how we'd love the pastor who stood up before us some morning and said:

"It's hard to live a perfect life? The little woman sitting down there in the third row will tell you that I was about

CANDYLBEME LAMPS NOW MADE WITH MEDIUM BASE

Candylbeme Lamps, now distributed to the wholesale trade by North American Electric Lamp Co., heretofore available only with Candelabra base, are now being made with Standard (medium) bases. The medium base considerably extends the utility of these highly decorative lamps, and they are finding greater acceptance among users who objected to the necessity of adapters to fit medium sockets.



Candylbeme Lamps are available either in clear glass or with frosted finish. These candle-type lamps are excellent for use in candle-type fixtures where a subdued light and a true simulation of candlelight are desired. Full details may be had by writing North American Electric Lamp Co., (Key address) South Broadway, St. Louis, Missouri.

as cranky last night as mortal man can be. Once in a while your pastor falls from grace so far that he has a terrible time crawling up high enough to reach the feet of God . . ."

You see, we had a fight with our better half last night, too. In fact, we aren't speaking yet. We feel that everything is wrong; that we are not cut out to be followers of Christ; that we can never get far enough up the spiritual ladder to even peek into heaven. How we would love the pastor who admitted he was in the same boat and that the Christian's life consisted in climbing, falling and then climbing again. But the Rev. Dr. Jones does not tell us about his family spats.

The worst of it is, we know about them—and as he preaches saintliness and Godliness, we glance out of the corner of our eye at the better half and allow a sneer to creep over our lips. We know! He isn't fooling us. The old sinner has a mean disposition—but he won't acknowledge it to us. Being laymen we hold it against him.

And then again, we would like a pastor with a mathematical mind. He could

help us out a lot by quoting a few figures to the machinists, the weavers and the coal miners in our congregation. If he would explain that a five cent an hour raise at the Mammoth Machine Company would mean an additional expense of \$100,000 a year, and thus old man Mammoth made only two and one-half cents an hour per man when he made \$50,000 last year, it would help. If he would tell the working men and their wives and grown-up children that the fortune of the wealthiest man in America, divided equally among us, would not give us the price of a suit of clothes—but would throw three hundred and fifty thousand men out of work, it would help. If he would explain that without wealth we would have no hospitals for our sick wives and all the rest of it, more help would be given. What a chance he has to explain these things to laymen educated enough to think part way, but not enough to think everything out. Let him demand that the rich donate heavily. That's all right with us. But let him explain that the average man of means really made his money by working at a very small per man- per hour margin. It will give the working man a new slant on things. They read the other side of the story, but do not get the employer's side. They are partially educated, but it will be an easier job to make them good Christians if we can teach them that they are not one-half so downtrodden as they think.

But whether you agree with me or not, there are a few million of us who are standing at your door knocking. We are looking for honesty, fearlessness and faith—combined in a he-man who is anxious to lead us to our Master.

"One will come some day. Ministers will damn him as a radical and one catering to the spectacular. But there will be a lot of laymen in his wake. We'll take him fishing and cheer him up. We'll return in the evening, dirty, tired and perhaps fishless—but the minister's cigar will be alight when he climbs from the automobile, and not thrown out the window before we reach the parish. This minister, you see, will be a leader of modern laymen—those argumentative, sinful, puttering chaps who sadly need the leadership of such a man.

When that day comes we won't stay away from church because it is filled with hypocrites. We'll all be honest and acknowledge our faults. We'll caution one another, even the pastor, about sarcasm, hate, intolerance, jealousy and all those "inner things" we hear so much about . . . and although we may try to put the clamp down a bit on cigars, bridge and some of those "outer things" that someone said did not defile the man, well, you see, we are laymen, with the minds of laymen, and we won't be too harsh.

Vermont Laymen Speak Their Minds

A Frank Appraisal of the Work of the Average Parish

By A. Ritchie Low*



TOM, Dick and Harry who sit in your pews Sunday morning, the merchant on Main street, the fellow who sells insurance policies, the chap who runs the corner meat store, what do they really think of the church, the things you and other pastors are trying to do? A week or two ago one of the outstanding Congregational laymen in Vermont aimed to find out by sending to leading church attendants throughout the State a questionnaire. There were no dry-as-dust questions, they were lively topics; frank questions were asked, the kind you and I have often wanted to have some of our church folk answer for us.

The percentage who took the trouble to reply was remarkably high. Perhaps that was because the laymen were hand-picked, leaders of their community, outstanding in their particular walks of life. In all cases they were men actively identified with the work of the church.

Here are the questions asked together with a brief analysis of the answers given:

1. What is your personal attitude toward church attendance?

Favorable 98. Critical of service 12. Sadly neglected 3. Increasingly difficult 1. Lay off when too much fed up.

2. Why are laymen not more sympathetic toward church attendance?

Apparently do not get what they are looking for. World is full of interests. Religion does not seem a primary one. Too many note the difference between the teachings of the church and their own lives and feel uncomfortable. Too many controversial subjects and too little Gospel taught. Sermons often too long.

3. Do you feel under any obligation to invite others to attend church?

Yes—79 feel the obligation but few make a practice of it; No—29; Doubtful—5. Yes, for my church may have something for someone else, altho' it disappoints me at present.

4. Do laymen, in general, support ball teams, clubs and fraternities more cheerfully than the church?

Yes—69; No—27; Doubtful—12. Don't support anything very cheerfully. More cheerfully but not as loyally. Cannot answer. Never attended the above. Those who do support these diversions are much more enthusiastic about it.

5. Do you like to hear sermons on social issues?

Yes—58; No—23; Occasionally and rarely—31. From the right kind of minister. If the church fails to recognize that it has the social as well as the individual responsibility, it is doomed. Not unless there is a chance for discussion. Providing both sides are presented.

6. What kind of sermons do you like?

Sermons that apply to every day life told in words of one syllable. Those which inspire to sound thinking, better living and which suggest a backbone rather than a wish-bone. Sermons that arouse and startle me into discovering unconscious faults in myself and that bring the application down to date. Inspirational sermons. The up-to-date topics straight from the shoulder built on the teachings of Christ.

7. Does the average church of today offer us anything in thought or teaching that we cannot find elsewhere?

Yes—71; No—18; Doubtful—15. Wouldn't say that mine did. Very little. Yes, in the hymns. The greener pasture is just over the fence and the best sermon is the one coming in over the radio.

8. What are the marks of the Christian today which give unmistakable testimony to his profession?

Has he any? Interest in the spiritual well-being of others. "By their fruits ye shall know them." Love is the underlying characteristic. I have spotted a church man nearly every time in our business. He is more square and shows more feeling toward humanity. In brief, one whose life shows he is actuated by adherence to the Golden Rule.

9. In general, does advancing civilization, with more humane purposes, make the work of the church more significant?

Yes—61; No—11. Is not this hysteron proteron? Isn't it the church which has fostered humanitarianism? Certainly the church is more needed than ever. No. The church serves as motive force behind such movements, but receives little credit for its work. Necessary at all stages of civilization. Note the difference between Christendom and the rest of the world. Yes, if the laymen will only wake up and do their part in the church and community.

10. Has the spiritual message of the church kept pace with, or has its significance been lessened by modern science and education?

Yes—29; No—21. Perhaps in the Methodist Church. I do not think the church as a whole has applied this spiritual message of the times. No. Great mass of the congregation has been fiddling while Rome burns. Spiritual message has become confused. Lessened by science but not by education. There can be no conflict between science and religion for both are seeking the same end, light and truth. The spiritual message has failed to keep pace with science and education but its significance has not been lessened. I don't like the way this question is worded. I feel many people are either lost in their thinking about science and its application to faith, or do lose faith



entirely. In the leading churches, yes, in rural churches, no, I'm afraid. (A) Not always, perhaps. (B) A thousand times no.

11. How may we increase friendly contacts that make men feel that they are wanted and that their help is appreciated by the church?

Give them real leadership in thinking and something to do within the church. By personal devotion to the duties of the church on our own part until our enthusiasm reaches out to other men. Each man has to be approached differently and in it all a great deal of the Grace of God is needed. Eliminate dogma. Stop rivalry between denominations. Seems to me that the fundamental lack is real love of folks.

12.—A. Should the church take a definite stand on questions of war and peace?

Yes—75; No—20; Doubtful—2. Many comments apply to two following questions also. How can it? No, but as a citizen of no bad country do. Church should always condemn war and advocate peace and I am a Reserve Officer. Not unless it contemplates suicide. No objection but I question if it's worth while. No. Pacifism has greatly weakened the church with many men. Not from the pulpit. Yes, but radical action may be overdone. These questions are often complicated. I should go slow.

B. Government ownership of munitions factories?

Yes—46; No—32; Doubtful—7. No one knows definitely whether this would actually promote peace. What does the church know about these things? Dye factories are potential munition factories. This is an idle dream. It might prevent individuals talking war for profit.

C. On questions of conflict between capital and labor.

Yes—24; No—64; Doubtful—12. Where questions of right and wrong are clearly defined. If leaders of the church are broad enough to suggest plans for the benefit of conflicting parties—name some of them please. The adult Bible-class or forum is the place for social obligations to be discussed rather than under the one-sided conditions of the pulpit sermon. Too dangerous. Mob psychology is very bad.

13. What should be the attitude of church members on a free pulpit, namely, the right of the minister to state his views on such topics as capitalism, war, social justice, etc.?

Minister should have the right of expressing his views. We do not have to accept them. Most of them mistake mismanagement of the present system for need of a new social order. Some of our

*Minister, United Church, Johnson, Vermont.

fundamentals are no more out of date than the law of gravity. Dynamite is sometimes dangerous even in the hands of a well-meaning person. Same as any other citizen. State them from a soap-box rather than the pulpit. If the minister is worth his salt, he will do it anyhow. If he hasn't sense enough to know these are highly contentious questions and forgets tact and insists on dogmatic handling, let him take the consequences. Right of the minister should not be questioned, but the expediency should be.

14. Could and should more provisions be made for expression of religious opinions thru the forum or discussion groups?

Yes—95; No—7; Doubtful—4. The more people discuss religion the stronger the church will be. Religious opinions are so varied, discussions are apt to becloud the faith of many. Depends on leader. Under certain conditions it might end in riot. Yes, our brotherhood has been using this questionnaire three weeks.

15. How can the church be made more effective in meeting the needs of youth?

By taking more cognizance of all its needs, being willing to embark on social betterment programs which are not directly religious. I observe it being successfully done in one country church by untiring efforts of one pastor and his wife in mingling with the young people and guiding both their social and religious life in a proper combination. Show more understanding and tolerant attitude toward youth. Don't preach to it, talk to it and get it to talk to you. Work with them more.

16. Has prayer become too much the job of one person, the minister?

Yes—67; No—7; Possibly or probably—13; Doubtful—4. I expect so but what can be done about it? Yes, audible prayers. No one made me a judge. Would not term prayer a job. No doubt there is too little sense of need of communion with the Infinite in the hearts of our people. Perhaps, but, if he didn't, who would? Yes, and some of the ministers don't like prayer any more than the rest of us do.

17. Is Christ our Redeemer or simply our Teacher?

Redeemer—19; Teacher—14; Both—68. What a question! There is a whole theological and historical training behind one's conception of the term. I dislike it. It smacks too much of pious deacons and sideburns. There is more value than we can appropriate in Christ considered simply as a teacher. Christ must be our Redeemer or our cause is hopeless. Largely what we let Him be. This asks a personal opinion that is open to argument that can never be closed. He can be an example that all may follow without argument or injury.

18. What other church problems would you like to hear discussed at a state laymen's meeting?

A complete presentation of the Council for Social Action. We should know whether it represents a majority in the Congregational Church or only a vociferous minority. The problem of why the Catholic Church retains its grip on its parishioners while with the Protestant the hold seems to be relaxing. Why the church puts so much stress on denominational religion and so little on Christianity. If any one can suggest how to accomplish a right-about-face and forward movement for the country churches of Vermont, he should be given an opportunity.

Dramatizing the Reception Service

By R. Edis Fairbairn*



OLDER forms of evangelism had this virtue, that they did dramatize the act of self-committal to Christ and the Christian life. The value of this dramatization, in going forward or standing up in a public meeting, was only partly for the sake of the spectators. Primarily its value was for the person who thus expressed, and in expression confirmed and reinforced, his new purpose in act, and in difficult act.

Acceptance of religious education as a policy and method of evangelism has generally commended itself to the churches. On the whole it does a better job if a less theatrical one. It certainly puts foundation and background into the experience of young people. And it lessens the deplorable slump and loss almost invariable with more purely emotional methods. Whether it makes sufficiently explicit the necessary act of self-dedication depends largely upon those who use it, and how they use it.

The ordinary service for the reception of young people and adults also, while lacking nothing in dignity and reverence, does not always seem to provide for the dramatization of this important act of the spiritual life. Contrary to the belief of many cautious and tender-minded adults, the normal youth really welcomes the idea of a fitting ceremony for this occasion, one which shall have for him the value of a spiritual deed, and which will remain a reinforcing memory.

One minister endeavors to meet this need with the following addition to the customary service of reception.

The church Roll of Membership is laid open upon a small table at the front of the church. With the minister is associated the leading elder representing the congregation. The elder or minister

may read the roll of those who are already members.

The candidates for membership are called forward. The usual questions are asked of them, and answered in unison.

The minister then reads the following extract from Bunyan's *Pilgrim's Progress*.

"I saw also that the Interpreter took Christian again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also upon the top thereof certain persons walking, who were clothed all in gold.

"Then said Christian, May we go in thither? Then the Interpreter took him, and led him toward the door of the palace, and behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man, at a little distance from the door, at a table-side, with a book, and his ink-horn beside him, to take the name of him that should enter therein. He saw also, that in the doorway stood many men in armor to keep it, being resolved to do to the men that enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back, for fear of the armed men, Christian saw a man of very stout countenance come up to the man that sat there to write, saying, Set down my name Sir; the which when he had done, he saw the man draw his sword, and put a helmet upon his head, and rush toward the door upon the armed men who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So, after he had given and received many wounds to those who attempted to keep him out, he cut his way through them all, and pressed forward into the palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying—

Come, in come in;

Eternal glory thou shalt win.

So he went in, and was clothed with such garments as they. Then Christian smiled and said, I think verily I know the meaning of this."

The minister may add a few brief remarks pointing the parallel between this allegory and the act of public declaration of Christian faith. He then invites each candidate to inscribe his or her own name in the Church Roll, thus registering himself as a servant of Christ.

(Turn to page 138)

*Minister, United Church of Canada, Canfield, Ontario, Canada.

The Minister's Scrap Book

During recent months it has been our privilege to publish a number of articles dealing with various methods of filing material. This one deals with the scrap book method of preserving quotable material.

You will find some valuable suggestions in it.

THE minister, with his widely scattered activities, should have what he wants, when he wants it, at his finger tips! Much of his reading which might prove invaluable at some later time as sermon material for illustration, suggestion, or from a factual standpoint is frequently lost for one of two reasons: either the minister fails to clip it from the newspaper or magazine which he is reading or, having clipped it, he places it here, there, or elsewhere, by itself or with other clippings, and it is frequently lost because the time taken in hunting for it is more valuable than the clipping itself, and the minister soon tires of this "hide-and-seek" method of obtaining his facts.

In my first years of the ministry I began to save articles, notes and clippings which I thought would be of value to me later in some way. One day after many years of this aimless method of gathering data, in looking through the box in which I kept all my clippings, I found that I had a wealth of material which would have been intensely valuable if only I could have had it at my finger's tips when the necessity arose. For instance, I picked up a clipping which I had made some years ago entitled, "The Gates of Morn," which had entirely escaped my memory. It would have been just the thought to have used at yesterday's funeral service. It was a brief two stanza poem that expressed perfectly the thought I struggled to express in prose; and yet, I had entirely forgotten that I had this little piece of verse which, by the way, I had clipped some four years before from the columns of one of the daily newspapers. It was this incident that made me keenly aware of the need for a minister to know his stock on hand and the necessity for him to take inventory of his unused and latent resources.

How to keep these clippings on all sorts of subjects, how to keep them permanently and yet have them available in a moment's time, how to index and cross-index the whole body of collected material, how to keep prose and verse separate, how to keep the entire system flexible enough that additions

might be made continually,—these and other problems needed solution. But I now have the former unwieldy, incongruent mass of material adequately classified, and I am adding to it each day. I know now what are the resources in my study.

My first step in the procedure of classifying my clippings was to buy several loose-leaf notebook covers, 9½ x 11½ inches in size. The fillers for these binders are 8½ x 11 inches, or the standard size of typewriter paper. I decided upon the size of my scrapbook in view of the next step, which was to buy a ream of 8½ x 11 inch "onionskin" paper, the very thin paper which is frequently used for carbon duplicates. After punching some forty or fifty sheets of this paper with an ordinary newsboy's paper punch, I reinforced the holes with gummed cloth notebook reinforcements. Then I began pasting my clippings, large and small, on the sheets in such a way that the entire sheet was filled with clippings, and without any particular attention of keeping the clippings of one particular kind together. I chose this thin paper for the leaves of my book so that when the clippings were pasted to either side the triple thickness of the paper would not make so unwieldy a page.

After I had all my clipping entered in the notebooks, each one of which contain fifty sheets of "onionskin" or one hundred pages of clippings when complete, I began indexing the whole. I found that an index for a project like this was one which, like the notebook, must have the quality of limitless expansion. Any factor which imposes limitations on a system such as this reduces its effectiveness and defeats its central purpose. I was aware also of the necessity of being able to "cross-index" my articles when the need arose. My index, therefore, looks much like the Dewey-Decimal card indices of the public libraries. It consists of several drawers of 3 x 5 filing cards with the general classification under which the article is placed in the upper left hand corner, and the title of the specific article, the volume and page in which it appears in the notebook carefully noted below.

By Paul D. Leedy*

Several years ago I clipped from the columns of a religious magazine an article entitled "Abraham's Home Town," it being an account of the country of Ur of the Chaldees and the recent archeological discoveries which tended to confirm the details of the Biblical story; an invaluable article should one be preaching on the exodus of Abraham! I therefore took two cards, headed one of them "Abraham—Jewish Patriarch," and the other "Ur", and on each of these I listed the title of the article "Abraham's Home Town," and after the notation, "2A-68." This tells me at once that the clipping is a prose clipping, for the set of my notebooks which are numbered and lettered "A," "2A," "3A," "4A," etc., are those which contain prose clippings only. The numeral here designates the volume; the letter, the nature of its contents. The letter "A" I have arbitrarily chosen to designate my prose clippings. The "B" notebooks, e.g. "B," "2B," "3B," etc., contain the verse clippings; so that, had the card indicated "2B-68," I should have known immediately that this particular clipping was a poem, and so, were I looking for facts in prose, I could have readily passed over it as not being the type of material for which I was looking.

Suppose I am preparing a sermon and in the course of it I wish to speak upon the subject of friendship. I need something to illustrate a point which I am making. I go to my files, look up "Friend" or Friendship" and find listed under the latter heading several titles, but one of them is, "Fame is a Food That Dead Men Eat,"—3B-10." I know at once that this listment is a poem, in the third volume of poetry scrapbooks, page ten, and upon looking it up I find it to be Austin Dobson's famous poem on friendship. Just the thing that I need! And, strangely enough, I clipped this poem nearly ten years ago from the columns of a daily newspaper.

And so, I have a set of loose-leaf scrapbooks, ten volumes in all at the present time, and I have a small file in the corner of my study containing some three thousand cards. Together these give me immediate access to any clipping I have ever made, and many subjects which I have read about and forgotten the facts. And, in the midst of the preparation of a sermon, I may go to my files to see what I may have on hand about—let us say—"Faith."

*Minister, Methodist Episcopal Church, Mt. Holly Springs, Pennsylvania.

Reception Service

(From 136)

While the roll-signing is proceeding, the choir and congregation may stand and sing the hymn "Fight the Good Fight," or other hymn of similar content.

After each candidate signs the roll, his hand is taken by the minister and elder by way of recognition and welcome, and he is directed to seat himself in the front pew.

The regular communion service follows and concludes the reception.

TO AN ARMCHAIR CRITIC

Sir, I've read your caustic comments—

What you say may well be true;
But just now, with your permission,
I should like to question you.
Did you ever paint a picture,
Carve a statue, make a speech?
Did you ever learn by labour,
Anything the fine arts teach?

Have you ever made great music,
Or a new creative book?
Have you ever known pure Nature,
Wood and mountain, sea and brook?
Have you ever traveled widely,
Studied life, first-hand, yourself?
Or is all your knowledge bounded
By the volumes on your shelf?

Have you ever seen world marvels,
Seen the Sphinx's secret smile,
The Necropolis by moonlight,
Or the ruins by the Nile?
Have you paused in breathless wonder
At the magic of the day.
At the sunset on the desert,
Or the sapphire Naples Bay?

Never! For the myriad wonders
Of the earth and of the sea.
Would lay bare the tawdry glitter
Of a critic's fluency.
Will you ever leave your armchair
And the books upon your shelf,
And set forth, a humble pilgrim,
To interpret Life yourself?

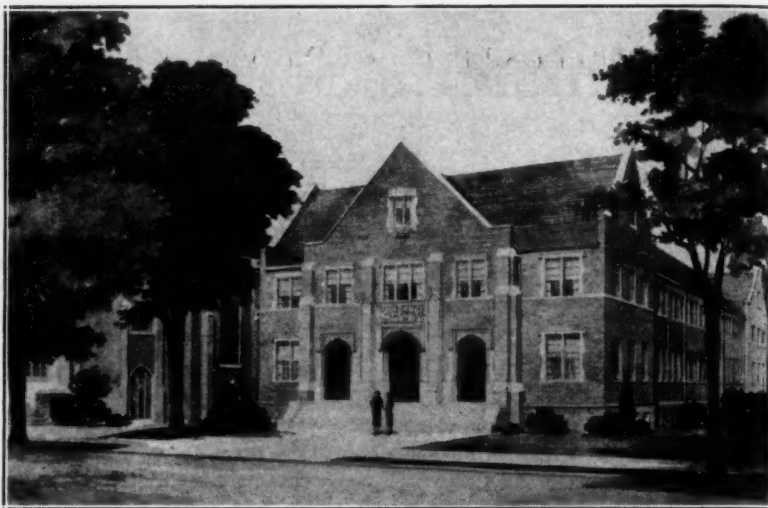
Will you ever make the effort
To employ your subtle brain
On a worthier, greater object,
Than to cavil and complain?
If you do, you'll find sheer living
Makes your criticism fade,
And for loving and creating
Were the reasons Man was made.

—Grenville Kleiser.

IS MAN A MACHINE?

To attempt to explain man with all his capacities as the accidental resultant of a regularly grinding machine is both absurdly inaccurate and calls for an amazing amount of unscientific credulity. It is inaccurate because the analogy that likens the universe to a man-made machine completely fails. In every man-made machine the individual parts keep their integrity; they never change! when the machine is assembled and operated, its product never varies; and, moreover, the product depends absolutely upon the unchangeableness of each separate part. Who has not ransacked an automobile, at a standstill, to find the rebellious wire that broke step? Whoever expected a loom to turn out flap-jacks?

Allyn K. Foster in *We Can Still Believe In God*; The Judson Press.



*New School Building

THIS new school building, with its fifty schoolrooms and its large social hall, at a contract cost of one hundred forty thousand dollars is being constructed by the Edenton Street Methodist Episcopal Church, South, Raleigh, North Carolina.

The building will provide for a church school with an enrolment of two thousand or more and an average attendance of fifteen hundred, allowing for a fifty per cent increase.

The pastor, Dr. E. C. Few, the chairman of the building committee, Mr. C. A. Dillon, and associates, have had the assistance of Dr. Henry E. Tralle, church-building consultant, in the determining of needs and the development of plans. The architects are Atwood and Weeks, of Durham, North Carolina.

Architecturally, the building conforms to the Gothic design of the present not unattractive church building, which is not shown here, but which stands immediately to the left of the new structure on this prominent downtown site.

The new building is expressive of the best theory and practice of our day, being of standard schoolhouse construction, with plastered partitions and single hinged doors, providing assembly-rooms and classrooms for a fully graded, up-to-date church school. There are supply cabinets, coat-rooms, visualization-panes, service-boxes, toilet facilities, and the various other provisions that make a church-school building most useable. Carpets and curtains will be placed throughout the entire large structure, for quiet and comfort and attractiveness, and the furniture will be of superior quality

and design. Some of the assembly-rooms are so treated as to obtain a chapel-like, worshipful interior effect. The interior of the parlor has special beam treatment. Some of the rooms have fireplaces. The building will be probably the outstanding church-school structure of the Methodists in the South, and the equal of any in any church anywhere.

In presenting this view, mention must be made of the generosity of Mr. D. T. Poindexter, who has made possible the erection of this great memorial building. What a beautiful, appropriate way to honor the memory of a beloved wife and at the same time to perpetuate one's life in an investment in children and youth by making possible a more vital, effective Christian education!

DO IT TODAY

If you have a task
That ought to be done,
But you don't see the why,
Get on with the work,
Don't grumble nor shirk,
Do it today.
The bill that you owe
And daily forego,
But know you should pay—
Promptly clear off the debt
Before you forget.
Do it today.
The kindness you'd do
If you only had time,
But simply delay,
Resolve not to wait
Until it's too late,
Do it today.
The word of good cheer,
Optimistic and clear,
You think you would say—
Give a greeting worth while,
A hand-shake and smile,
Do it today.

—Grenville Kleiser.

*Churches desiring information regarding the services of Dr. Tralle may secure it by writing him, care of Church Management.

The After 'mas

And of His kingdom there shall be no end.—Luke 1:33.

THERE are plenty of poems about the night before Christmas. There are a great number about Christmas. Great masterpieces have come into the world upon the inspiration of the Christmas story. Masterpieces of paintings, masterpieces of music, ageless poesy have been given to the world by the sentiment that precedes and attends the holy day of Christmas. Anticipation is inspirational, poetical. But there have been no poems, no music, no paintings about the day after Christmas. The days that inexorably, pitilessly, come upon the hallowed days that bring in the ecstasy of Christmas, are barren of esthetic riches, as Gilboan hills of dew. The business of getting back to the practical is not inspiring. Christmas has its bells, its holly, its carols, its sparkling lights, but the days after the holiday roughly pull us back to work, to cares, burdens, to the prosaic and barren actual.

Some day, poets, and painters, and artists are going to find more of their inspiration in the real. They are going to teach the world to love the lore of responsibility, of work; even of drudgery. Instead of fairies, and geni, and myths, we will idealize the work we have to do, the God-given strength to do it, and the tasks that lie unfinished before us. The seraphims that guard the gate of Edens of idleness can sheathe their flaming swords. Man will have found that work was not a curse, but choicest blessing.

Some have discovered this new Eden already. They love their work and are most miserable when they are away from it. Other more primitive souls still drudge at work, and are only happy when they have nothing to do.

It is interesting to note the reactions to the after 'mas. How men go back after the rest, and joy, the play and display of Christmas. How they return to their place and work in the world.

The Graduated Man

There is the man who returns to his task with a shout. He is glad to be back. He is happy that he has some responsibility. He is joyous because something and somebody depends on him. He is useful. He is living for something. He knows the eating canker of idleness. He knows the sound health of work. The after 'mas is as thrilling to him as the days of anticipation before



Christmas, even happier than the realization of Christmas day itself. "Now, I'm refreshed," he says. "Now, I'm rested." "I've been idle long enough." And, he goes back with a song.

He can play. He loves to play. Vacations are a delight to him, but his business is not entertaining himself. And, this leads me to say, blessed is the man who can play without making play his master. That beatitude ought to be added somewhere.

I think such a man has graduated beyond the drudgery of life, beyond the primaries of fairy stories, and magic lamps, and wonderland, and wishful thinking. He has put away childish things. He gets no joy out of play-like life. His thrills come in the handling of the real, the challenge of the living, the mysteries of the unexplored days before him, the unsurpassed happiness he finds lighting up the faces of others whom he has served. He is not in the world to be ministered unto, but to minister.

So, back he goes on the twenty-sixth refreshed, having had a joyous Christmas tide, but glad to be filling his place in the world.

Still in the Grades

There is the man who returns to his work "like the quarry slave at night scourged to his dungeon." Driven, discouraged, with lead in his feet and soul. Christmas heard him shout. The toys were his delight. Tinsel, cap and bells, tin soldiers, thrilled his soul, but the after 'mas finds him cold in soul and dead. He goes back to his twenty-sixth, twenty-seventh, and twenty-eighth, and the relentless tramping days, with shuffling listlessness.

Such a man is still in his grades. He loves the unreal, the imaginary. He has not learned that the real, the actual, the challenging present, furnish to man the only lasting and satisfying happiness.

A Sermon by Orva Lee Ice*

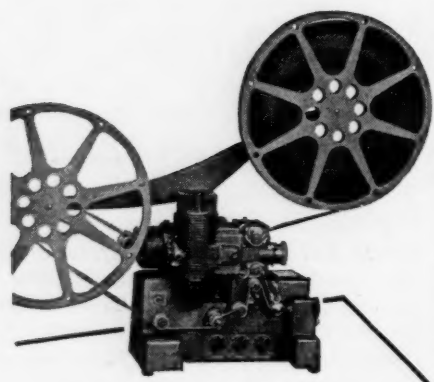
The imaginary is empty, deceiving, inane. But there is no ecstasy, no thrill like meeting the changing, jousting, fencing, capricious future. There is no life like living.

Primitive men are always, have always been, looking for a stopping place, one Beulah, one promised land, one supernal place of idleness. It is a snare and a delusion. Heaven itself, according to the ancients, is a home, a place of planting, of growing up, of children, and of work. Any paradise that offers no work, no responsibility, no challenge, is imaginary, is another fairy story. Even Alice could not stay in such a wonderland.

Uncle Henry Hayes had about as fine a farm as one could find in many a long day. It was nothing fancy, no sunken gardens, no spraying fountains, no "jest-out" gadgets to make farming easier, and to keep a hand out of the field half a day tinkering with new fangled machinery, but just a solid, plain, open farm of fertile fields. Uncle Henry got the idea, about the time the first automobiles came rolling down the roads that he would like to sell the farm and retire. His children and aunt Marthy aided and abetted the idea considerable. And so he did. Bought a house and lot in town and a splinter-fired new horseless buggy. It shone like a looking-glass in the sunlight. And Uncle Henry wasn't one to let a speck of dust light on it. They got moved in the Fall and the new man took over the old place. Nobody saw much of Uncle Henry for a couple of months. He must have spent most of his time during the winter sitting by the stove, going after the paper, and seeing the train come in. But, come Spring, Uncle "Hen" got to coming around. He would stand around the barn at milking time, and watch while the cows and horses were being bedded down. Yet he stood by his decision. He would talk a great deal about the comforts of town. During the summer about the middle of August Uncle Henry took right sick, and news spread about that it was all over for Uncle Henry. He lingered through September, through October, and one day in November the doctor told him that he wouldn't pull through the winter. It was right cold during those days, but, Sir, Uncle Henry got out of bed and drove that new car of his out to his old farm. There was considerable dickerings, it took the new car to bind the bargain, but Uncle Henry bought back his old place. That has been some fifteen years ago, and Uncle Henry still lives, lives

(Turn to page 142)

*Minister, Baptist Church, Wilkinsburg, Pennsylvania.



YOUR CHURCH
CAN HAVE

*Sound
Movies*

ON A CONVENIENT RENTAL-PURCHASE PLAN

IF your church has hesitated because good projection equipment seemed too expensive, remember that Bell & Howell Filmo silent and Filmosound projectors can be yours on a convenient rental-purchase plan.

Under this plan, your church may own one of the many Bell & Howell auditorium type projectors—whichever one best suits your specific need. Religious and secular films suitable for church school instruction and general church entertainment use can be rented or purchased from the Bell & Howell Filmosound Library.

If your church would like to have its own theater-quality movies, find out about the Bell & Howell rental-purchase plan. For full information, simply write

BELL & HOWELL
Company

1828 Larchmont Ave., Chicago, Ill.
NEW YORK • HOLLYWOOD • LONDON
Established 1907

Building A Reserve Fund

By Mrs. Luman T. Cockerill, Norman, Oklahoma

THE financial problem always has a place in every household but I believe a distinct place in the parsonage.

I think we should not complain about the amount of the salary, but rather the irregularity of it. When I entered the parsonage as a bride, I had previously been doing secretarial work. I formerly

minister's wife, I found quite a different situation—the money came in uncertain amounts and at odd intervals. We would do without many things in between “paying periods” and then we would have a dozen and one places for each dollar. Of course, we started out with college debts to be paid which placed us at rather a disadvantage but we finally solved our problem in the following manner.

Every time we were paid, regardless of how small an amount, we deposited a certain percentage into our savings account at the local bank—that was our “reserve” rather than “savings” until we were free of debt. Every wedding fee went directly into our “reserve.” We were surprised to find we could make payments on our college notes, meet the incidental and household expenses and still live without touching our “reserve” and it really became a “Savings Account” after all. So, you see, it can be done!

THE MINISTER'S WIFE

Church Management seeks to publish each month brief articles and letters of interest to the minister's wife. This new department has made a very pleasing bow and is being generously received as the letters on this page show.

knew exactly how much I could expect to receive the first of each month and that my salary would be increased every six months and I had arranged my budget accordingly.

However, when I entered the life of a

THEY KNOW “MODEST REMUNERATION”

Editor, *Church Management*

Your new department sounds good to me. If we can just get some honest to goodness discussions out of this page it will be worth the “modest remuneration” you allot to talent of this gender. Because if anybody knows the meaning of “modest remuneration” it's the subject of this department, all right.

Mrs. Ashburn's list of subjects for discussion ought to bring in plenty of interesting reading material. And here's one I want to add to it—“What's the Matter With Ministers' Wives' Meetings?”

I've just returned from the Ministerium. You know where the wives clique together in one room for a “meeting,” while the reverend sires herd into another to munch succulent morsels of orthodoxy.

Being new in the game and utterly ungiven to solemn gesture and pious mien I find it an ordeal to break in on this atmosphere of rigid decorum and constraint. Why do preachers' meetings have to be like that?

If you ask me—seventy-five per cent of it is the physical nature of the place of meeting. Here's a side glance at most of them. Dark, ancient wall paper, sparse and severe furniture, worn floors, drab curtains, if any, cheap copies of sacred art and a general atmosphere of gloom and depression.

Add to this, in the women's room, ten per cent of self consciousness due to knowledge of out-of-date or unattractive clothing, you know that shabby, “I look a mess” feeling common to ministers' wives, who generally do.

And top that with fifteen per cent of dread that the first one to open her mouth will put her foot in it, so—“It

won't be me”—and there you have the main difficulty with monthly meetings of the ministers' wives association.

So what?

Well, first of all—brighten up the room. Stick a few flowers around, get reckless with the electricity, and for Pete's Sake somebody let in a little fresh air.

Second. Brighten up the mask you're wearing. Don't be afraid to doll up a little just because you're a minister's wife. As Billy Sunday said: “If the old house needs a new coat of paint, let her have it.” Slip off your ultra respectabilities and get into some glad rags, in attitude at least.

Then open up and laugh out loud if you want to. And up and speak your piece when you're called on. Better for your husband to lose his crack at the next promotion than that you should bury your soul in an indigo cloud trying to preserve a sanctimonious exterior. I say, to the devil with sanctimony, where it belongs. Let's take off our false faces and see what each other really looks like inside.

I'm for brighter and sweeter ministers' wives and their meetings.

Yours in rebellion,

Agnes C. Montgomery,
Nescopeck, Pennsylvania.

THE PARSONETTES ARE INTERESTED

Editor, *Church Management*

I was very much interested in reading your magazine to find that you now are to have a department for the “Minister's Wife.” I know that such a department could be very helpful.

The wives of the Students attending the San Francisco Theological Semin-

Parsonage Open House

By Alice and T. A. Tripp*

EVERY year on our wedding anniversary we hold open house at the parsonage for the members and friends of the church. This event goes very well and serves several purposes. It is one way of returning social obligations all at once. It is a form of parish calling turned around. It gives the pastor's family a chance to meet people that he sees regularly in his calls. And it brings many people of the parish together who do not often meet informally. We feel, also, that by holding the reception on our anniversary, indirectly, we teach some lessons on marriage and home life.

We follow a very simple plan in carrying out this project. Everyone is invited through pulpit and press announcements. Sometimes we also address letters to the chairmen of each board and organization in the church asking them to extend a special invitation to their respective members. At other times we have sent a mimeographed letter to everyone on the various parish rolls.

The reception hours are from two to five in the afternoon and from seven to ten at night. Refreshments are usually coffee and tea served with wafers or dainty sandwiches. The pouring and serving is done by assistant hostesses selected from among those best accustomed to the art. We usually select these from among the leading younger set of the parish, sometimes including one or two well-liked persons who are not in the parish but whom we meet in other ways. Of course, the honor is passed around to a certain extent for obvious reasons. Enough of these assistants are selected so as to avoid rushing and each one is scheduled for specific hours and particular duties such as pouring, heating water, making sandwiches, washing dishes, introducing strangers and the like.

Of course, we do not have enough service for such things so we gladly accept the use of the community's best coffee urns, teapots, silver, china and table linens which are always freely offered by the hostesses. If anything is lacking a "raid" on the ladies' aid cupboards completes the equipment.

No program is arranged. People come and go at will. The natural setting, with little stimulation needed, takes care of free conversation throughout the day. If possible, we try to have a new picture or something to engage the attention of all at some time during their stay. We find it helpful to have the senior deacon and another respected officer or two with their wives to take turns at helping with the receiving. One of the assistant hostesses sees that everyone registers in a book which furnishes a list used in various ways throughout the next year.

Usually the pastors of the neighboring churches and their wives are invited, as well as a few of our most intimate ministerial friends from nearby communities. Experienced in meeting people, these pastors help with the conversation without apparently being conscious that they are expected to do so.

For six hours the house is always full of friendly chatter and cheerful laughter. The distribution of arrivals, length of stay and leaving takes care of itself. Just when you think the house is to overflow the arrivals let up or someone goes. It is a strenuous day but when ten o'clock comes around it is pleasant to sit around awhile with the assistant hostesses and their husbands for an hour's intimate visit and relaxation, happy in the thought that we have many friends.

*Congregational Parsonage, Mystic, Connecticut.

ary are organized into a group called the "Parsonettes." There are about a dozen of us in number and many are Seniors this year and will be going out in the Spring to serve in the various Churches where our husbands will be called. We realize that we will have a very definite part in the church work and have been studying with this in mind.

As Program Chairman for the Parsonettes I wrote to about fifty of the recent graduates of the Seminary and asked them what problems they had found as "Mistress of the Manse." I asked them to write us in detail as to their duties in the Church work and suggest to us what material we should be familiar with, and what was their source of supply for Young People's work, church music, Women's Work, church recreation, Christian Endeavor and so on.

We received some very valuable sug-

gestions and are incorporating them into our program for the year. Perhaps you might be interested in some of the topics for discussion. The Place of Our Leadership in the Devotional Life of the Church—Ministerial Etiquette—Parliamentary Law—The Manse and Its Problems—Recreational Life for the Church Family—Young People's Work—Church Music—Women's Work in the Church—Training Leaders. We have secured leaders of ability and experience as speakers who will lead the discussions.

Each member will have an inexpensive scrap book presented to her and the material gained in these discussions will be mimeographed and filed therein along with some lovely poems, suggestions for devotional talks, etc.

We wish to extend the greetings of the

MAKING PLANS FOR Christmas?



517-518

Lithographed Service Announcements

may list the order of worship for the Christmas service. Some pastors use them as greetings, others as the holiday edition of the church bulletin. Unfolded with blank inside pages.

517. Large size, $8\frac{1}{2} \times 11$, flat. \$1.50 a hundred; \$6 for five hundred; \$10 a thousand, without envelopes.

518. Small size, $5\frac{3}{4} \times 6\frac{3}{4}$, flat. 75 cents a hundred; \$2.50 for five hundred; \$4 a thousand; without envelopes.



No. 90

Greeting Folders

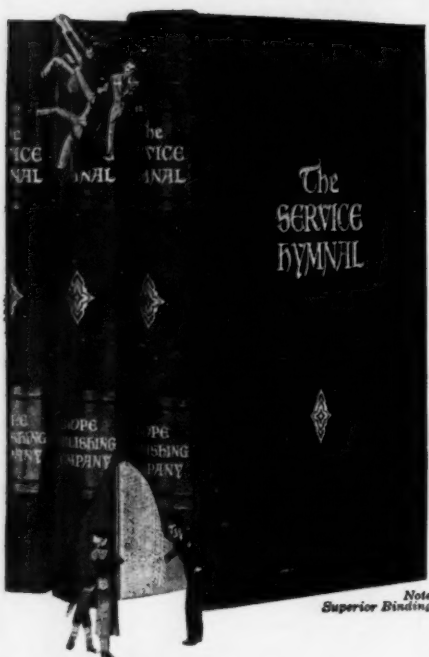
for pastors and church workers come in many designs, one of which is illustrated above, at \$2.50 a hundred.

A new Christmas catalogue is ready. If you are interested in selecting greeting cards, gifts, books, Bibles or supplies for your church school, drop us a post card and ask for a copy.

THE WESTMINSTER PRESS

PHILADELPHIA Witherspoon Building
NEW YORK 156 Fifth Avenue
PITTSBURGH Granite Building
CHICAGO 216 South Wabash Avenue
SAN FRANCISCO 234 McAllister Street

Orders taken for any books published.



"BOUND" TO ENDURE

FROM churches all over America enthusiastic approval welcomes this new hymnal.

Pastors and congregations are quick to recognize its spiritual and musical supremacy. Time and use will verify its in-built wearing quality which can be sensed and seen from examination of a sample copy gladly sent on request.

Church people are so delighted that they want personal copies for home use. One pastor writes, "We ordered 90 personal copies in red binding and need 18 more."

BIGGEST HYMN BOOK VALUE EVER OFFERED

Its surprising low cost makes "The Service Hymnal" available to every church. Superbly bound in lacquered 'Class A' cloth, titles and decorations gold embossed on a cover design of appealing dignity. The first classified hymnal to be orchestrated. Price only \$60.00 per 100, not prepaid.

"Devotional Hymns" is a smaller all-purpose book for Church and Church School—strong in hymns for young folks and children. Completely orchestrated. Lacquered cloth binding, per 100 \$40.00; Bristol binding, per 100 \$25.00—not prepaid.

Mail coupon for returnable samples. Use our wide experience to meet your music needs—for appropriate samples indicate required uses in coupon.

HOPE PUBLISHING

ESTABLISHED 1893

COMPANY

only the best in song books

5709-T W. Lake Street, Chicago, Illinois

NOTE—Please check the purpose which hymnal is to serve and we will send samples to suit your needs.

Gentlemen: Please send sample(s) of book(s) for use(s) as checked below:

☐ Morning Worship ☐ Sunday School ☐ Choir
☐ Evening and Week-day ☐ Evangelistic Services

Name _____ Title _____

Address _____

Church and Denomination _____

Pastor _____ Address _____

Sup't _____ Address _____

Choir Director _____ Address _____

"Parsonettes" to you and your magazine family and to wish for you every success in your new department.

Mildred O. Eddy,
San Anselmo, California.

SHE LIKES THIS DEPARTMENT

How glad I am to note that there may be a department for "Us Sisters of the Cloth" in the Church Management.

It will be so refreshing and intimate to have a column where our problems and whims may be discussed. And who needs intimacy more than the minister's wife?

To me, we are the most outcast group of all professional helpmeets because we are deprived of our chums for fear of showing partiality in the flock.

I'm heartily for the department and will look forward more eagerly than ever to the magazine which has given us so many valuable suggestions and helpful reading.

My pet peeve is that I don't have time enough for reading—recreational reading, I mean.

If I were to add another suggestion to the already interesting list it would be, "Our reading—how to find time for it."

Mrs. Johnston Calhoun
Long Beach, California.

The After 'mas

(From page 139)

at the same old place, and stands in mighty good health, and the farm is looking mighty prosperous.

Such a story might be repeated in actual lives a hundred times, and has been. Idleness is stagnation, disease, death. Satisfaction, and health come only in responsibility. There is no stopping place for man if he would keep happy. There is no end of the road, not even in death. And the best part of any vacation is getting back again.

The Lord offered us rest. "Take my yoke," he said. We will find rest in our work, not from our work. And He was the wisest man that ever lived.

At Commencement Time

There is another type. It is the man who returns to his after 'mas having learned the lesson that life is not just a sentiment. Also that we are not going to know life by one experience, one day, or even one life. Such a person is at commencement time. He is learning that life is change; that life is moving. He is learning that

"Life is real! Life is earnest
And the grave is not its goal
Dust thou art to dust returnest
Was not spoken of the soul.
Not enjoyment, and not sorrow,
Is our destined end or way;
But to act that each tomorrow
Find us further than today."

There is no stopping place. There is no end in pleasure as such. Things inevitably are changing. Proof stands out in the after 'mas. Listen! 'Tis the day after Christmas. Hear the falling of the Christmas tree. It is going. Christmas

is going. You are going too. Pick up the toys that are broken; broken before the Christmas day is out. Change the burned-out bulb. Cart away to the furnace room the tinsel, foil, and Christmas string. Christmas is over. Gifts have been given and received. Shortly the tree will be lying out in the yard waiting for the ash man to cart it away. Things change and pass away.

One thing abides.

I remember a beautiful red drum my father gave me. I can still see its shiny sides. I was just a tiny boy then. I prized that drum. I even slept with it the first night. I paraded before every visitor, stepping to the beat and roll of that drum. And now, I wonder what ever became of that drum. I wonder. It is gone. I suppose that even its shiny tin sides have mouldered away in rust.

But while it is gone, one thing lives on. My own father's love. I got another present from him this Christmas. A shirt and some ties. Some day they will be gone. But his love will never go. In life here or hereafter his love for me will never fade, never pass away.

That is the thing we must not miss in Christmas. It is the thing we must not lose in the after 'mas; we must not burn with the paper wrappings, red string, and pasteboard boxes. It is the lasting message of Christmas: While things pass away, "Of his kingdom there shall be no end." Of love there shall be no end. "Now abideth love." Of our Father's love there shall be no end. Love is the foundation of His throne.

Augustus' throne crumbled into dust. Charlemagne's empire has all but been forgotten. They were founded on the love of power. "In the beauty of the lilies Christ was born across the sea and his truth goes marching on." Why? His kingdom was founded on the power of love.

Now in these days after Christmas learn to go on. There is no end of the road. Face life fairly. The Christmas things will pass away, but the love that gave them will never die. Things pass away. Your things. You! But, "of his kingdom there shall be no end."

THIS NEW YEAR

Like a ship with orders sealed;
Whence or whither, unrevealed,
Cargo of a worth untold,
Joy and sorrow in its hold
The New Year comes.

He who made the stars will guide;
Knows the sea, the wind, the tide:
Knows the channel deep and still
To the haven of God's will
For this New Year.

With His hand upon the helm
Storms that rage cannot o'erwhelm:
With the ship in His control
New horizons wait the soul
In this New Year.

—Martha S. Clingan,
in *The Presbyterian Tribune*.

Christmas In Bethlehem

By William C. Carl*

BETHLEHEM, with its azure sky, its terraced groves of olive and fig trees, and its sloping hills where shepherds kept watch over their flocks on the Christmas eve centuries ago, is the Mecca of the Christian World at Christmas. The people of Bethlehem look forward to the day with keen delight, and elaborate preparations are made to welcome the Greek Patriarch of Jerusalem who comes each year to celebrate the feast with them. On the day before Christmas, the Patriarch accompanied by a large number of his Bishops, Archimandrites, Archdeacons and Priests leave Jerusalem about ten o'clock in the morning headed by Kawases carrying silver maces. Starting from the Jaffa gate the procession descends into the valley of Hinnon on the western side of the lower pool of Gihon and on to the Plain of Rephaim known as the place where David overthrew the host of the Philistines at the shaking of the Mulberry trees. Midway between Jerusalem and Bethlehem stands the Monastery of Mar Elias where tradition locates the resting place of the Prophet Elijah on his long journey to Mount Sinai. As soon as the Patriarch and his retinue come within sight of this Monastery, the natives of Bethlehem ride out to meet them.

On reaching Rachael's Tomb, a large number of Bethlehemites—men, women and children garbed in Oriental dress of the gayest colors—join the procession singing their sweetest songs until they come into the city. At ten o'clock in the evening the chiming of the bells announces the hour of prayer. Thousands of pilgrims and visitors, who for hours have waited outside, now slowly enter the great Church and take their places. Each sect owns its own rug on which members stand throughout the service, and no one dare infringe upon it. In the crowd one sees Arabs, Bedouins, Greeks, Syrians, Turks, Ethiopians, Egyptians and many others. The Patriarch clothed in his gorgeous robes and mitre, sparkling with gems and diamonds and preceded by the clergy carrying his crook, a banner with a picture of the Nativity and two lights on either side and a golden cross, proceed to the Church, with a choir of boys chanting as they lead the way. The Patriarch is seated on his Throne, with his retinue on both sides. At intervals he rises to take part in the service which is sung antiphonally and in unison without accompaniment. The service is chanted without intermis-

sion in Greek and Arabic. The bells chime at intervals and especially at midnight when the Patriarch celebrates the service in the Grotto of the Nativity. The Church is illuminated by myriads of candles and lights of different colors. At daybreak the service concludes with the Patriarch's benediction. Many return to their homes the same day, while others linger to visit the places made sacred by the Christ-Child himself.

The people greet each other in front of the Church with the words, "Kull sanah wa anta salim" (Best wishes for Christmas) and spend the day in feasting and merriment, for is it not the birthday of the Prince of Peace?

THE CHURCH FOR TODAY

As the evening shadows deepened, a young man stood looking at his church. It was not a great church, but it was the church to which he had become attached as he grew up and found his friends there.

As he stood and watched the sinking sun cast a glow of loveliness over the church structure, the young man saw the church change its form slightly.

He saw the church as a "shelter house." In every community the church gives shelter to those about it. Little children with their hurts and troubles, young people with their anxieties and questions, older people with their cares and loneliness, find shelter in the church. He thought of those shelter houses that give rest and refreshment to struggling wayfarers along difficult mountain roads.

And then the picture changed, and the young man saw the church as a "lighthouse." The light of knowledge, the light of hope, the light of truth, flow out from the church like a broad beam from a rugged lighthouse along a rocky coast.

Again the picture changed and the young man saw the church as a "power house." Just as the great power house stands along the rushing river, converting water power into electric power, and making it available for light and heat in homes and industries, so the church stands close to the ongoing stream of life, making divine power with its illumination and warmth available to the hearts and minds of men.

Is this the vision of what your church can be?

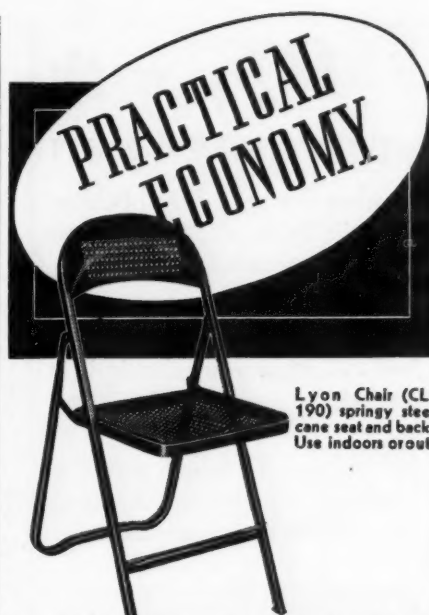
J. Gordon Howard in *Follow Me*, July, 1935; The Westminster Press.

THE TEN BEST THINGS IN LIFE

1. Good health.
2. Congenial work.
3. Loyal friends.
4. Absorbing books.
5. Useful service.
6. Financial competence.
7. Diverting hobby.
8. Supreme faith.
9. Nobility of character.
10. Love of God.

—Grenville Kleiser.

*Organist of the First Presbyterian Church, New York City.



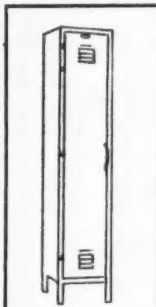
Lyon Chair (CL-190) springy steel cane seat and back. Use indoors or out.

LYON STEEL CHAIRS

Built to Withstand

Hard Public Usage

The life of a folding chair is hard and hectic—shunted from storage room to gym—auditorium—assembly room—anywhere a temporary seating need develops. Practical economy dictates selection of Lyon Steel Chairs. Maintain a complete supply of comfortable, attractive portable Lyon Chairs. Avoid constant repair and replacement expense.



Lyon Lockers include every type needed for elementary, high schools and junior highs... box lockers, parts lockers, shoe lockers, storage shelving and wardrobe cabinets. . . . Write for catalog.

Designed along simple, graceful lines, Lyon Steel Folding Chairs have wide seats, correctly pitched, form-fitting backs. Rigid construction that gives "easy chair" comfort to large or small persons. Widespread legs prevent skidding, tipping, or collapsing. They never produce the squeaks and clatter so annoying to both speaker and audience. A distinctive tear-proof hinge—and the absence of rough edges or sharp corners—prevent damage to fingers, dresses and stockings.

Write for Catalog describing this strong, light-weight all-purpose Lyon Steel Folding Chair available in a wide variety of styles, types and colors.

Lyon Metal Products

Incorporated 1512 River St., Aurora, Ill.

LYON Steel Folding CHAIRS

Buy with your eyes open

... when you see a Royal Folding Chair, its finish, size and general pleasing appearance.

Buy ... through sense of feel ... when you relax in it in comfort.

Buy ... through sense of hearing ... when others who sit on it express their enthusiasm.



a FREE TRIAL

and a
**TEN YEAR
GUARANTEE**
of metal construction

is convincing proof that
ROYAL Folding Chairs
welcome comparisons.

Write today for our
latest catalog.

Royal
METAL MFG. CO.
"Metal Furniture Since '97"

1122 S. Michigan Ave., Chicago
16 West 61st Street New York
Royal Distributors in 38 States
Branches in
Toronto Los Angeles Boston
Pittsburgh San Francisco

For A Modern Marriage

The subscriber who sends this in credits Henry Van Dyke with the authorship though the source is not known. It is worth reading—many will be interested in incorporating it into the marriage service.

THE marriage vows which you have made this day, Beloved, are voluntary and equal, the same for the man and for the woman. Regard them not as burdens to weigh you down, but as winged hopes and promises to bear you up together into a more abundant life. Remember that true love is not the passion to possess and to rule, but the desire to give and to bless. Let each respect the will and the work of the other, rejoicing in every success, and bringing comfort in every failure. In the days of sunlight may your companionship add brightness to the noon; and in the cloudy days may you have clear shining within your home. Profess not, nor demand, perfection in a mortal being; but be long-suffering and kind to human errors, ready to forgive and to be forgiven. Let no secret divide, no rivalry estrange, no difference embitter your hearts; but seek by openness, and reason, and goodwill to find the golden key

of peace. Grant each unto the other the liberty wherewith Christ hath made us free, and encourage heartily the growth of all good powers of soul and body that you may both attain unto the measure of the stature of the fulness of Christ. If the blessing of children is bestowed upon you, remember that their welfare depends on your unity in protecting them and providing for their good. Be not elated by prosperity, nor overcome by adversity; but study to be quiet and have firm faith in the goodness of God. Do not forget the little cares and courtesies that sweeten daily life. Let your wedded happiness be pleasant and helpful to your neighbors, and your partnership be useful to the world. So, by the grace of God and your own faithfulness, may your years together brighten as they pass, until at last you come to journey's end and the haven of immortal joy in Jesus Christ our Lord.

Seasonable Surprises

By Betty Barclay

ONE must be brave indeed to find the slightest fault with our national Christmas or New Year's dinner.

But fearlessly I proclaim a fault. Merely a tiny one, perhaps, but a fault for a' that. The grand and glorious holiday feast is too uniform. Before we approach the table we can recite the foods that will be served.

Turkey, dressing, cranberry sauce, celery, olives, mince pie—on millions of tables almost identical dinners will be spread. At comparatively few will alert hostesses see to it that they include one or two of those novel "surprise" dishes which are so eagerly sought at other times.

Here are a few seasonable recipes for those who see the value of varying the holiday menu, or for those who entertain during the wintertime when such dishes are equally in order.

Holiday Cake

(5 egg whites)

1½ cups sifted cake flour
1 teaspoon double-acting baking powder
¼ teaspoon salt
½ cup butter or other shortening
¾ cup sugar

5 egg whites, unbeaten
¼ cup finely cut candied cherries
½ cup finely cut citron
½ cup seedless raisins
½ cup chopped blanched almonds
¾ cup shredded coconut
½ teaspoon almond extract
½ teaspoon vanilla

Sift flour once, measure, add baking powder and salt, and sift together three times. Cream butter thoroughly, add sugar gradually, and cream together until light and fluffy. Add egg whites, one at a time, beating very thoroughly after each. Add fruit, nuts, coconut, and flavoring, and mix well. Add flour, a small amount at a time, beating after each addition until smooth. Bake in loaf pan 8x4x3 inches, which has been greased, lined with heavy paper, and again greased. Bake in slow oven (300 degrees F.) 1 hour and 15 minutes, or until done.

Cranberry Muffins

2½ cups sifted flour
2½ teaspoons double-acting baking powder
½ teaspoon salt
½ cup sugar
1 cup coarsely chopped cranberries
2 eggs, well beaten
1 cup milk
4 tablespoons melted butter or other shortening

Sift
powder
Combin
mixture
ening.
to dar
Bake
(425 d
done.

Macar
And
that h
is som
minute

1 po
4 egg
3 tea
1 clo
6 tal
4 to
4 tea
4 tea

Cook
4 qua
spoons
ing.
shorte
season
not to

This
and h
a very
digest
great
amoun
valuab

HOMI
COMM

Hom
known
cepted
singin
every
Chain
title o
it is a
empha
or mo

A la
for th
free o
theate
few m

The
been r
people
they
songs.

It is
progra
Home
reques
39,000
could
where
gram
popul
to kn
the re

The
songs
quest
write
give y

Sift flour once, measure, add baking powder, salt, and sugar, and sift again. Combine berries with $\frac{1}{3}$ cup of flour mixture. Combine eggs, milk, and shortening. Add to flour, beating only enough to dampen all flour. Fold in berries. Bake in greased muffin pans in hot oven (425 degrees F.) 25 minutes, or until done. Makes 18 muffins.

Macaroni Stuffing

And here is a macaroni stuffing for that holiday turkey. To most of you it is something new. It takes only a few minutes to make but oh, how tasty!

1 pound elbow or short-cut macaroni
4 eggs
3 teaspoons paprika
1 clove garlic
6 tablespoons shortening
4 to 6 onions, chopped fine
4 teaspoons salt
4 teaspoons poultry dressing

Cook macaroni about 6 to 8 minutes in 4 quarts boiling water, adding 3 teaspoons salt and 2 tablespoons shortening. Drain macaroni and add melted shortening. Then add eggs, onion and seasoning. Stuff mixture into turkey, not too tight.

This macaroni stuffing is not compact and heavy as are most stuffings, but has a very desirable lightness. It is easily digested, most nutritious, supplying a great deal of carbohydrate, a large amount of mineral matter and some valuable protein.

HOMER RODEHEAVER LEADS COMMUNITY SINGING ON RADIO

Homer Rodeheaver, probably the best known song leader in America, has accepted a position as leader of community singing on a regular program broadcast every Wednesday night by the Columbia Chain. His program appears under the title of "Come on, Let's Sing" and, while it is an advertising program, it has the emphasis on community singing with one or more sacred songs each week.

A large theater in New York is used for the purpose and tickets are issued free of charge up to the limit of the theater. This is filled every evening a few minutes before the program.

The Negro Spirituals have thus far been more in demand, but as the church people know more about this program they are making requests for sacred songs.

It is an interesting fact that when the program was moved to Philadelphia and Homer Rodeheaver was advertised, the requests for free tickets amounted to 39,000, while less than half that number could get in the Municipal Auditorium, where the program took place. The program has steadily been increasing in popularity and it is a great satisfaction to know that the people who listen to the radio like to hear sacred songs.

The sponsors are eager to use the songs which are most frequently requested—if you have any preference and write to the sponsors, they will be glad to give your request consideration.

MINISTERS' HOBBIES

They Make Me Glad

By Donald B. Howard, Barnard, Vermont



The Author's Glads

Although the homonymical relation of the words is trite, I know that "glads" make me glad. Gardening is an excellent foil for the emotional and mental strain on the minister. It releases him from chairs, books, and committees. It softens many a tension. It sends him into the "norn-mother of us all," the holy earth. Still other by-products make gardening a valuable hobby for the clergyman.

These merits are retained in gladiolus growing, and others are coupled with them. A fine-arts professor in Boston University, and a son of the manse, Dr. Mervyn G. Bailey, writing on "The Gladiolus by Aesthetic Standards" in the New England Gladiolus Society 1935 Year Book, says that "the Gladiolus lover will rejoice to find that his favorite flower has possibilities of beauty equalled by few others. There is perhaps no flower that can rival it in its power to incorporate the principles of beauty, which means it can become the most nearly perfect of flowers." If beauty is from God, to grow one of the choicer of His visual gifts is more fully to know Him. While other flowers appeal to me—roses, iris, peonies, digitalis, and many annuals—, most cannot be handily transported, but the "glad" bulbs are easily moved. Their possibilities of beauty and ready carriage help sword lilies make me glad.

What my preference has in common with all floriculture, however, challenges me more than its superior traits. Why, then, adding to their charm and mobility, do "glads" make me glad?

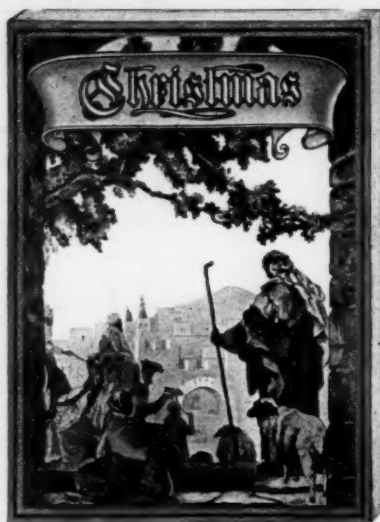
Concentrating on one flower has enabled me to discriminate between the host of varieties introduced. Sometimes

the name itself reveals a characteristic of the variety; as *Constancy*, *Moorish-King*, *Frank O. Shepardson*, *Tiffany*, and *Gate of Heaven*. There is *Incense*, Mrs. Anna Miller's fully fragrant glad. *Tober-sun* lingers to open under the October sun. *Debonair* has all the qualities of mirth lined in Milton's *L'Allegro*. Quoting myself (from a catalog) on a recent introduction of hybridizer Tower: "*Hill-billy* is truly named, a husky towering red-and-jumble." Alas, too, other names are like unto the blurbs on some books! But when I go a-picking, it is no "milky-white," "pink with red blotches," or "deep rose red"; instead, the *Maid of Orleans*, originated in Germany, *Roderick Dhu* from Massachusetts, or a *Sultan* created by an Ontarioan whose gladiolus hobby "works do follow" him.

There is a wealth of lore bound up in knowing the ancestry of modern gladiolus and in acquaintance with past and living hybridizers and their creations. Attending the shows and meeting growers and originators vastly enriches appreciation of the flower. They make varieties live. So, as I discriminate in my appreciation of gladiolus, they make me glad.

More appealing than enjoying the beauty and distinguishing names and characteristics of the sword lily, is the opportunities it affords of sharing beauty with others. The gardens of several relatives have been enlarged by gifts of gladiolus bulbs. Usually, the corm is not satisfied to offer a fine spike of bloom in season but at digging time lavishes on its planter one to five bulbs and five to fifty cormels which with cultivation, the next season, will become vigorous bulbs of the same variety. My average increase for a season is about threefold. Did I not give many away, in a few years I could fill my garden with this one flower by the natural increase. Those who reap some of my harvest soon want the better varieties. On a visitation to a bleak section of my out-appointment, I was gladdened to see three 500-corm "glad" plantings—largely descended from fifty small bulbs given one of the families, two seasons ago; but with some complementary purchases of their own. All I gave them came from fifty similar ones from a former parishioner whose own home was

(Turn to next page)



An American Annual of Christmas Literature and Art

Sixth Annual Volume, 1936

R. E. HAUGAN, Editor

Included in its 68 full-sized art folio pages (10x14 inches) are exquisite snow scenes portraying the majesty of winter's white reign; reproductions of selected art paintings of Christmas themes admirably toned in sepia, blue, and in colors; poems, some familiar, some new; fascinating Christmas stories to be enjoyed by childhood, youth, and by mellowing life; Christmas articles by American inspirational writers of distinction; an interesting portrayal of a visit to the Bethlehem Chapel; short descriptions of Christmas observances in many European countries; eight illustrated Christmas carols complete with music. Delightful in every detail. A most appropriate gift—one which every one in the family will enjoy and treasure.

Each copy suitably enclosed in an attractive gift box.

\$1.00 paper cover; \$2.00 cloth

At your Book Dealer
or

Augsburg Publishing House

425 So. Fourth Street
MINNEAPOLIS, MINN.

Write for
FREE
Copy



★ The House of a Thousand Things for Church and Sunday School. Send for our attractive 1937 general catalog. Check full of Economy and Helps

William H. Dietz
10 S. Wabash Ave., Dept. 25, Chicago

I Leave My Successor

By Dwight S. Large*

Here is a young minister who, in leaving for a new pastorate, thinks of his successor. We commend his thoughtfulness and diligence to you.

THIS morning I spent three hours in my study to set aside a few things for my successor who will come next month. As I won't see him, I am anxious that he has my best wishes for his success in this parish. Perhaps the best way I can show my desire for his success is to be found in what I leave him as he comes to the ministry of this small church. He may not like these notes and he may even regard everything I have left as non-essential, but that rests with him. These few things are, however, the things I wish my immediate predecessor had left me!

1. A good map of the city.
2. The list of the members who joined during my ministry. I hope he calls upon them early in his work here, for they are new to the church and to the community, thus needing his welcome and especially his guidance, perhaps more than any other single group in the church.
3. The list of the few people most likely to join with the coming months. These are more than "prospective members"; these have one foot in the doorway and need only a cordial welcome. They are the ones whom I might have brought in had I had another three months in this church.
4. The official rolls, officers, organizations, and copy of the budget. This suggestion needn't be made to most

*Associate Minister, Court Street Methodist Church, Flint, Michigan.

other ministers, as this information is generally always left. For some reason, my immediate predecessor did not leave me even an official roll. The clerk gave me one.

5. A list of a handful of young people in whom I am especially interested. These should become real leaders in the church if carefully helped during the coming six months.

6. The list of names and addresses of my milkman, our past grocer, the meat-man, the garage we like best, and perhaps most important of all, our family doctor! They served us well and the incoming minister need not hesitate to call upon them if he wishes.

7. The names of one or two nearby clergymen most interested in this church and inter-church cooperation. The local Council will send the complete list of all the ministers in the city, so I need not leave him this list.

8. In case of sudden illness or absence from the Sunday Service, the name of a nearby retired minister or Christian teacher on whom he might call in short notice to direct the Sunday service and preach the sermon.

9. A brief statement of events during my pastorate. He will find my annual reports with this. I know he will soon learn that I did not finish a "perfect ministry," yet I would like to have him learn it from me as well as from my people. He might, however, like to

They Make Me Glad

(From page 145)

a floral oasis in his vicinity. Thus do surplus or discarded sword lily corms become missionaries of beauty.

Of course, my flowerbeds catch the eyes of passers-by and give them a degree of the rapture they arouse in me.

A third way in which my flowers cheer my neighbors is in their adornment of the sanctuary. Even the tallest varieties are in good taste here. After service, the sick and the shut-in have the bouquets, which bless them with a fortnight of joyous color and form. Their beauty shared and used, do you wonder that my sword lilies make me glad?

But to date, perhaps my highest satisfaction from this hobby came, this winter, when a young dairyman in the parish had a second nervous collapse. Doc-

tors expect that he will not do a day's work more. With his place mortgaged to the limit and a family of four to support, he must stay on the homestead. This spring, he ordered corms which are the nucleus of a gladiolus cut-flower business. Only the Lord knows whether he will succeed at this venture so bravely taken. It may be one of the rounds on his ladder to the self-support which his health forbids his achieving in his chosen work. If his hobby becomes part of his livelihood, by pointing him toward it with literature, some gifts, and concerned interest, I shall have had a part in his rehabilitation. Which to have accomplished will make me happier than I could have imagined when I became enamored of "glads."

Do you wonder that they make me glad?

know the things I tried and found effective, along with the things I tried and failed to put over successfully.

10. A brief statement of what I think the church might become during the next five years. Much of this may be non-essential, but I do want him to know that there is a surplus in the Communion Table Fund which will pay half of the cost of the much-needed new pulpit. I want him to know that our choir wants new vestments, and that the Ladies Aid are ready to do the job. I want him to know that within his second year the church will face a very important anniversary, so he can make this a red-letter week! These are things in the air and the new minister needs only to give the orders for the "march!"

11. I leave a brief summary of the community surrounding the church. These notes were given me by a social worker who come at my request and studied the community. I have only to add a few personal findings. I know he will want this information!

He will find a great work to be done, with some fine people and with many difficult problems. I shall be starting into a new job at the same time, so we face the same problems together. I wonder what my predecessor will leave me? Why can't the ministers keep a "continuity of ministry" as we follow one another, instead of coming and going, almost like absolute strangers to each other? Circumstances may be such that a personal contact is impossible, but here is one remedy which will help and help much—these eleven things or ones similar. It may take half a day to set aside this material. It may take longer for some of us, but our successors will thank us for it, and if it helps them as they start in a new parish, it is well worth our time!

RECOVERING THE GLAMOUR OF CHRISTMAS

We have even so multiplied the number of our special days, that there is no longer a day of unusual significance. We have Mother's Day, Father's Day, Promotion Day, Loyalty Day, and numerous other days with a capital D. None of them mean much. Recently I asked a congregation, "Do you look forward with eagerness and joy to Christmas? Or to tell the truth, don't you rather dread Christmas? From the faces of those present, I knew the answer. We have rubbed off the glamour even of Christmas! With our Christmas shopping, our Christmas cooking, our Christmas parties, our trading of presents and our mailing of stacks of cards that mean nothing, we have made the observance of our Lord's natal day a burden. And when we take down the tinsel decorations and pitch the tree out of doors to await the garbage man, and pick up the broken toys of the children, and eat up the turkey hash, we say, "Well, I'm glad that's over with for another year." We need to meet again, with Old Scrooge, the spirits of Christmas that we may rediscover the glamour of the day.

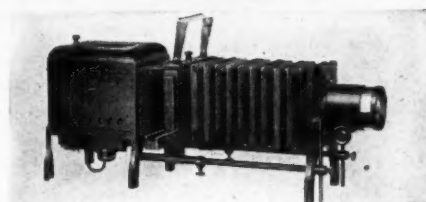
Talmage C. Johnson in *The Christian Differential*; Cokesbury Press.

GAIN HIS INTEREST WITH BALOPTICON PICTURES

When you use a Balopticon for teaching Sunday School lessons and for various other church activities, you are using a proven method of gaining the permanent interest and regular attendance of the young people of your congregation.

At the same time you are using a teaching method which has been proved in educational institutions the world over. Balopticon pictures impress a definite, lasting impression on a child's mind.

There are B & L Balopticons for lantern slides, opaque projection, strip film and in desirable combinations. Write for catalog E-11. Bausch & Lomb Optical Co., 694 St. Paul Street, Rochester, N. Y.



Bausch & Lomb

Church Site Titles

By Arthur L. H. Street

"FOR and in consideration of the love we bear for the cause of Christ, and from an earnest desire to promote His heritage on earth," a deed to land in Texas recited that the grantors conveyed it to the trustees of a church "for the use and benefit of Marvin's Chapel Methodist Church, as a site for a house of worship of the doctrines, faith and practice of the * * * Methodist Episcopal Church, South, to be applied by the said Trustees to the object stated, under the direction of the General Conference of the Methodist Episcopal Church, South."

A house of worship erected on the site burned and use of the site for church purposes was permanently abandoned. Then came an oil boom into the community, and that gave rise to the case of *Magnolia Petroleum Co. v. Jackson*, 82 S. W. 2d, 1011. The oil company claimed lease rights under the former landowner's successors, and the trustees of Fair Chapel M. E. Church, South, claimed a successor to Marvin's Chapel.

Reviewing the litigation, the Texas Court of Civil Appeals at El Paso first decided that the deed above mentioned granted absolute title in trust for use of the land for the benefit of Marvin's Chapel, and not a mere easement to use the land so long as used for church purposes. So abandonment of use of the site for a house of worship did not extinguish the title held by the trustees.

The troublesome point of the case was whether Fair Chapel was a reorganization of Marvin's Chapel, and therefore owner of the site by succession, or whether it was a distinct and unrelated organization. Because the evidence on this point was not clear, the court remanded the case to the trial court for determination of the question as one of fact. But the higher court said that if it be shown that the higher authorities of the Methodist Church, acting authorizedly, had recognized the Fair Chapel as the successor of Marvin's Chapel, then the courts would be bound to treat Fair Chapel as the successor without further inquiry into the facts.

Christmas Gift Books

THE STORY OF CHRISTMAS

By R. J. Campbell

Many lovely features combine to make this an outstanding Christmas gift book. Here are old Christmas customs; modern Christmas stories; carols, plays, and verse. The beautiful illustrations are reproductions of famous old masters. \$3.00



OPENING ROADS

By Archibald Black

This new book, containing 41 of the addresses given by Dr. Black to the younger members of his congregation, is a veritable gold mine of ideas and inspiration for ministers, teachers, and all those who work with children. \$1.75



THE MIRACLE OF PREACHING

By J. Edgar Park

A successful and well-known preacher offers much practical and helpful counsel on the preparation and delivery of sermons. Because of its delightfully human and informal style, this book will be enjoyable to the layman as well as the clergy. \$1.75



THE GOD WHO SPEAKS

By Burnett H. Streeter

Dr. Streeter's new book comes as an inspirational guide to those seeking to shape their lives according to God's plan for them. His study of the God revealed in the Old and New Testaments is made more forceful by frequent quotations from the Biblical writings. \$1.75



GETTING HELP FROM RELIGION

By James Gordon Gilkey

Every pastor will find in this stimulating book much of actual help in making Christianity a more potent force in the lives of the members of his congregation. \$1.75



NEW FAITH FOR OLD

An Autobiography

By Shailer Mathews

This book is important to the minister, student, and layman for its clear picture of the changes which have taken place in Protestant religious life during the past half century. \$3.00

At all bookstores or from

THE MACMILLAN CO.

60 Fifth Ave.

New York

Some Little Known Carols

A Russian Carol

SNOWBOUND MOUNTAINS

Snowbound mountains, snowbound valleys,
Snowbound plateaus, clad in white,
Fur-robed moujiks, fur-robed nobles,
Fur-robed children see the light.

Shaggy pony, shaggy oxen,
Gentle shepherds wait the light;
Little Jesus, little mother,
Good St. Joseph, come this night.

Fur-robed moujiks, fur-robed nobles,
Fur-robed children wait the light,
Light! Light! Light!

A Mexican Carol

THE SHEPHERDS AND THE INN

The Landlord:

Who are these men who come trudging
through the sand,
One, two, three; one, two, three, a
roving band?
What do you ask, then, and whom seek
ye here?
Three of you, all of you up! and draw
near.
Ho, shepherds! Hi, shepherds! Now
enter all.
Come from the storm, lads, and come
from the squall.
Ho, flockmen! Hi, flockmen! Enter
the hall.
Have ye your flocks, men? There's
room in the stall.

The Shepherds:

We are the shepherds who come from
afar.
One, two, three; one, two three, led by
a star.
Here have we found it, and here do we
stay.
Three of us, all of us, this Christmas
Day.
Hi, Boni, Boniface, you guard a Guest,
One we have searched for from East-
ward to West.
Ho, landlord! Hi, landlord! This is
our quest,
This Babe so holy is God's Son most
blest.

A Portuguese Carol

THE LITTLE JESU OF BRAGA

Close to Braga stands the Bonn Jesu,
Statue and creche all in precious blue
and gold.

Romaria shepherds gather
As their fathers did in days of old.

Sheep and oxen, long-eared burros
All are waiting there before the shrine.
Fiesta, fiesta, doves coo so lightly.
Midnight is striking, peasants see the
sign.

Ave, shout the shepherds, God's love
manifest,
Jesu, Son of Mary, Son of God most
blest,
Corde natus est.

A Swiss Carol

OH, NIGHTINGALE, AWAKE!

Oh nightingale, awake!
Oh thou that mak'st sweet melody
Among the branches green and high,
Now sing thy loveliest song

To the little Child, in manger bare,
In beauty rare so wondrous fair;
Oh sing! for Christ is born tonight.

Fly swift to the manger small!
Fly swift to the humble stable low,
While from thy throat pour sweetest
songs,
Thou, nightingale, dost know;
To the little Child, sweetly singing
Strains so ringing, praises bringing,
Sing! for Christ is born tonight.

Sing, nightingale, oh sing
A hundred thousand thousand notes!
Glad praises to the Saviour bring
And make Him know our love:
To the little Child songs outpouring,
Lightly soaring, Him adoring,
Sing! for Christ is born tonight.

* * *

THE ANGELS SING

(A Christmas Hymn—L. M.)

While shepherds watched their flocks by
night
Out under Bethlehem skies so bright,
The glory of the Lord shone round
While they were seated on the ground.

No wonder they were sore afraid
And their poor hearts with fear dis-
mayed!
But unto them, the angel spake,
Fear not, good news I come to break.

For unto you is born the Lord
As promised in God's Holy Word,
To bring salvation for them all
Who on his blessed name shall call.

And then a host of angels bright
Join with the messenger of night;
Glory to God on high, they sing,
Good news of peace on earth, they
bring

And peace on earth, good will to men,
Let men and angels sing again;
Till men shall find peace in His Word,
And men shall glorify the Lord.

—E. A. Repass.

* * *

CHRISTMAS

If I had lived in Bethlehem that day
That brought two strangers, travel-
stained and sore,
Too late to find a room wherein to stay,
I should have, so I dreamed, set wide
my door
And bade them enter in to eat and rest.
And when the angels made the mid-
night ring
With joyous song, before my infant guest
I should have knelt in homage to my
King.

But sad-eyed women and a little lad
Have passed today along my snowy
street,
Footsore from weary miles and thinly
clad,
Selling for scanty dimes their bitter-
sweet
And pine. Forgive me, God, for now I
know
My own with those closed doors of long
ago.

—Winfred Sandifer,
in *The Christian Advocate* (Nashville).

THE UPPER ROOM

Are You Using **The Upper Room** for the Aid It Can Give to the Spiritual Life of the Home?

The Christian home is the center of the devotional life of the people. It is in the home that we must cultivate vital habits of meditation and prayer, the reading of the Scriptures and of books and periodicals that interpret the will of God and the mind of Christ. Every issue of *The Upper Room* is prepared with one dominant purpose—the cultivation and development of the devotional and spiritual life of the home.

LIFT THE SPIRITUAL LIFE OF OUR HOMES AND YOU LIFT THE SPIRITUAL LIFE OF OUR NATION

The January, February, March issue of *The Upper Room* is now being distributed. If you have not already ordered, or if you need additional copies, place your order immediately. Use one of the order forms below.

*Each Issue Contains a Devotional Study for Each Day
for a Period of Three Months*

THIS ISSUE IS OF SPECIAL IMPORTANCE AND INTEREST BE-
CAUSE IT INCLUDES DAILY DEVOTIONAL MATERIAL
FOR THE ENTIRE LENTEN PERIOD

Consignment Order

(For use of pastor or Spiritual Life Committee.
Order ten or more copies.)

The Upper Room,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

Please send me _____ copies of *The Upper Room*,
postpaid. I will sell these for five cents per copy and pay
for same when sold. It is understood that I have the
privilege of returning for credit any unsold copies.

Name _____

Street or Route _____

Post-office _____

State _____

Individual Subscription

The Upper Room,
Doctors' Building,
Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents* for which please
send me *The Upper Room* for one year, postpaid. (A
single copy sent anywhere by mail ten cents, postpaid.)

Name _____

Street or Route _____

Post-office _____

State _____

*Foreign, forty cents.

THE UPPER ROOM

BOOK BROADCASTINGS

What the Writers Have to Offer

Preachers and Preaching

Across The Years, by Charles Stedman Macfarland. The Macmillan Company. 367 pages. \$2.75.

Across The Years, the autobiography of Charles Stedman Macfarland, is the story of a dynamic and creative personality that has stretched across one of the most turbulent and changing periods of the world's history. It is the story of a life that rises from humble circumstances to the pinnacle of success which fits perfectly into the tradition of American as the land of opportunity.

Charles Stedman Macfarland was born on Fort Hill, Boston, in the year 1866. His home was one of poverty. He tells us that his boyhood life was at times one of destitution. Most of it was spent in the tenement districts. His mother had to work ten hours a day to support the family, the father having died when Charles was only twelve years old. During his school days, young Charles' workday was from 5:30 a.m. to 8:00 p.m., and often later. He was so pressed for time because of his arduous toll, that he frequently had to do his studying on the way to school.

While still a young man, he entered business. The quality of the boy is shown by the fact that after two years, at the age of twenty, he was made manager of the firm. After six years in this capacity, he resigned to become the Secretary of a Young Men's Christian Association. This work was soon relinquished for the pastorate. For sixteen years he served churches in rural towns, metropolitan suburbs and industrial centers. He was very active in social, civic and industrial affairs. This phase of his work, together with his summer preaching abroad, with its consequent interest in international questions, was in a peculiar manner preparing him for what was to be his major contribution to human welfare later on.

This larger field of usefulness opened up to him in his call to become the Secretary of the Federal Council of the Churches of Christ in America. His success in this new undertaking has been conspicuous but it was not immediate. Something of the precarious of that new enterprise is indicated by his statement that he found "little more than a constitution, a small office, and a type-writer." There was no little prejudice among the churches. The work was financed only with the greatest of difficulty. Only one with a strong personality and an invincible will could have done what Dr. Macfarland did do in making the Federal Council the dominant influence it is today.

As General Secretary of the Federal Council, Dr. Macfarland was plunged into the very center of negotiations for peace during and after the World War. It is impossible here to follow his detailed movements or to give a

proper estimate of his remarkable activity. His work brought him into contact with presidents, kings, queens, generals, ambassadors and statesmen of that outstanding historical period. As a consequence, the reader gets many an insight into what went on in those days which only Dr. Macfarland is in position to reveal. His approach to the perplexing and delicate problems which disturbed the relationship between nations was so open and frank that a German professor characterized his efforts as "no diplomacy at all," but rather as "Christian Statesmanship."

The reader will not find Dr. Macfarland's record of his activities since the war devoid of interest. He relates his interviews and correspondence with Hitler, his experiences with the League of Nations and Disarmament Conferences. He discusses the Army and Navy Chaplaincy, Prohibition, and the Inter-Church World Movement with Christian discernment. His experiences with social reactionaries, patrioteers, and the D. A. R. indicate clearly what one who looks to the future may have to contend with. There is a chapter which gives us interesting estimates of many of the historic personages with which the author had to do. In the closing chapters, "I've Lived and Loved," and "An Idyl," Dr. Macfarland pays a tribute to his wife which has been pronounced one of the finest in literature.

Across The Years is more than a biography of a man. It is literally packed with facts of permanent historic interest. I would not advise any person to begin reading *Across The Years* while he has any urgent business on his hands; for, if he does so, he probably will neglect it until he has finished this book.

C. R. B.

Religious Thought

John Wesley and Modern Religion, by Umphrey Lee. The Cokesbury Press. 354 pages. \$2.50.

A bibliography of works concerning the life and significance of John Wesley would fill a substantial volume. It is comparatively seldom that a year passes without contributing at least one valuable volume to the large mass of literature which has grown up around the great religious leader of the eighteenth century. Many books have been written about Wesley which add little to our knowledge of him or his teaching. We have here, however, a work which is a genuinely important contribution to the field of theological literature. The author, Dr. Umphrey Lee, is a well-known minister of the Methodist Episcopal Church South. After some years in the pastorate he became a member of the faculty of the School of Theology of the Southern Methodist University. Last May he was elected Dean of the School of Religion, Vanderbilt University. This is his second book dealing specifically with John Wesley, the first being *The Lord's Horseman—John Wesley*, a

brilliant, original and inspiring biographical study.

The present book is less of a biography and more of a work in theology. The titles of the first three chapters are "The Interpretation of Wesley," "Religion in Eighteenth-Century England" and "Wesley's Training at Epworth and Oxford." These chapters, and possibly the two that follow, are well written and interesting but most of the material which they contain can be found in some form in many other books. With Chapter VI, "The Bases of Wesley's Theology," the author swings into the discussion which makes his book of exceptional value. He discusses Wesley's Anglican background, his doctrine of the transcendence and the imminence of God, his psychology, his view of original sin, his attitude toward the Bible, and several of other subjects. As the chapter contains but thirty-four pages, necessarily many of the subjects with which the author deals are by no means completely amplified. As one reads this chapter, as well as others, he cannot help admiring the consummate skill with which Dr. Lee tells so much in a limited space. His discussion of the Calvinistic background in Wesley's Anglican theology is highly illuminating but in other parts of the book there are more important expositions of Wesley's attitude towards Calvinism, especially in the chapter entitled "The Doctrine of Salvation." Dr. Lee's treatment of this subject is of considerable importance in the light of Dr. Cell's recent book, *The Rediscovery of John Wesley*, which depicts the founder of Methodism as essentially a Calvinist. In this regard Dr. Lee gives us certain convincing facts, which are of high value to the student in this field.

Among the other chapter headings are the following: "Wesley's Doctrine of the Church," "Christian Perfection," "The Discipline of Life," "Individualism and Emotion in Wesley's Religion," and "John Wesley and Modern Religion." Several of these chapters deal with subjects which are themes for books. As a rule the author carries the reader with him. Occasionally there are passages which will provoke some debate, as for example the discussion of Wesley's idea in the ordination of Dr. Coke. The chapter on "Wesley and Modern Religion" suggests many ideas which the reader wishes the author would treat more comprehensively, but certainly this book is not deserving of criticism on the grounds of a lack of material.

No more valuable book on Wesley has appeared for years. *John Wesley and Modern Religion* is a work worthy of the most careful study.

L. H. C.

Living Religions and Modern Thought, by Alban G. Widgey. Round Table Press. 306 pages. \$2.50.

The author of this book, which is the September selection of the Religious Book Club, needs no introduction to anyone who has read his *Human Needs and Religious Beliefs* or his *Outlines of a Philosophy of Life*. His *Comparative*

Study of Religions: A Systematic Survey and his *Jesus in the Nineteenth Century and After* which he wrote with Dr. Heinrich Weinel have already placed him in the rank of able writers on philosophy and religion. The author has had a wide experience in studying modern religions and religious thought by his teaching in India, England and in this country at Duke University.

The substance of this book formed the lectures which the author gave on the Tallman Foundation at Bowdoin College. They were received with such enthusiasm that they were published for a greater audience in book form. These lectures provide a comprehensive view of the world's living religions as they affect and are affected by the new spirit of scientific quest for knowledge and religious research. Anyone acquainted with the various religions of the world, knows that it is a difficult task to summarize in a few chapters the facts without becoming too dull or too vague. The author has succeeded to a remarkable degree in presenting these factual classifications in a concise and logical manner and at the same time has not become dull. The book shows the modern trends of religious thought so interestingly that it will serve as an excellent guide for the study of modern religions. The general reader is not burdened with footnotes at the bottom of the page yet the more scholarly reader who seeks more detailed accounts and authorities will find these footnotes at the conclusion of the volume.

The two chapters which will prove of great inspiration for sermons are the first and last of the book. The first chapter entitled "Modern Life and Religion" and the last one "Religion and Modern Thought" show the author's comprehensiveness of his subject as well as his deep interest in religion. It is a book which will serve for discussion and study in adult classes as well as one which introduces the reader to an understanding of religions of the world.

W. L. L.

Christianity in America, by E. G. Homrighausen. The Abingdon Press. \$2.00.

Although there is little or no direct reference to the Barthian theology in this book, the discerning reader will at once recognize that the writer is dominated by the Barthian point of view. Dr. Homrighausen has assisted in the translation of three volumes of Karl Barth and Eduard Thurneysen into English, and is rapidly becoming identified with the leading interpreters of the Barthian emphasis in America.

Beginning with the crisis in the Churches the author proceeds to an analysis of the causes which account for the present grave difficulties confronting Christianity. Summed up very briefly these causes may be found in the "sterile intellectualism," the "over-religiousness," and the "unsound theological thought" which have been characteristic of the preceding generation.

The concluding chapters of the book are devoted to constructive criticism, in which the author re-iterates his insistence on the importance of the Church defined as "an organism of human beings, who know they are sinners and who cohere in common responsible obedience to the living reality which Jesus Christ is, namely, to the Word of God."

It is in powerful, vibrant tones that the author calls upon Christians to re-

BOOKS

You Can Give With Double Pleasure— pleasure in the giving and pleasure in the receiving!

THE MASTER'S INFLUENCE

By CHARLES R. BROWN

In this study of Jesus and his contacts with men, Dean Brown presents a beautiful picture of the Master. He reveals the main features of his philosophy of life and the reasons for his enduring influence upon the higher life of the world. \$2.00

THE GLORIOUS GALILEAN

By J. W. G. WARD

Major and minor characters of the New Testament tell in words that might well have been their own, the stories of their meetings with Jesus. The reader is brought "face to face" with men and women who met and knew the Christ. \$2.00

MAKING FRIENDS WITH LIFE

By JAMES REID

A book to give to those who wish a wider friendship with life. Also a book for the lover of beautiful prose, for the thinker in search of new stimulus, and for the preacher, speaker or teacher seeking fresh ideas. \$2.00

20 YEARS WITH BILLY SUNDAY

By HOMER RODEHEAVER

A timely, fascinating book on the amazing phenomenon that was Billy Sunday. Written by his most intimate associate and director of music. Included are many of Billy Sunday's famous illustrations and epigrams, amusing anecdotes, how he used his income, etc. Illustrated, \$1.00

Gifts for Youth and Young Adults

A BOOK OF CHAPEL TALKS

By DEAN ELBERT RUSSELL

Sixty-two gripping short talks by Dean Russell (Duke University) who knows the mind, outlook, and ideals (often hidden) of students. \$1.00

A BOOK OF PRAYERS FOR YOUNG PEOPLE

By RICHARD K. MORTON

One hundred twenty prayers by one able to put upon the lips and into the lives of young people prayers that meet their deepest needs and cravings. 75 cents

THE BOOK OF DAILY DEVOTION

By CRAM and CLARK

Complete in its scope, any member of the family, from high school age on, will find this volume of exceptional value in their devotional life. \$1.50

CAN WE REPEAT THE CREED?

By TEUNIS E. GOUWENS

The difficult phrases of the Apostles' Creed intelligently treated, to meet the honest doubts of inquiring and questioning youth. \$1.00

At All Good Bookstores

Cokesbury Press, Nashville

A Religious Book Club Selection—

The Purpose of God

by

W. R. MATTHEWS

An original contribution on an engrossing and provocative subject, written with a view to perplexities which are felt by every thoughtful man. "An adequate and masterly treatment of a lofty theme . . . a service to humanity as well as to abstract thought."—*The London Times*. \$2.00

V

What It Means to Grow Up

by

FRITZ KUNKEL

This vigorous, practical guide in understanding character gives sound advice to parents, teachers and to boys and girls in their teens. The author is an internationally known psychiatrist who has specialized in the problems of children. \$2.00

V

The Interpretation of History

by

PAUL TILlich

A well known figure in the field of international Christian thinking here brings to American readers for the first time a reconciliation between the Christian and the radical interpretation of history. \$2.50

V

Credo

by

KARL BARTH

A statement of the meaning of Christianity: a battle flag for those who are fighting for the preservation of Christianity against pagan influences. \$3.00

At All Bookstores

CHARLES SCRIBNER'S SONS

turn again to their sovereign God, to forget their concerns over human, earth-centered matters, and to realize the primacy of the divine throughout the whole of life.

Dr. Homrighausen has a crisp, vigorous style, made all the more forceful because of his profound convictions. Readers will find their own faith strengthened and their sense of God's sovereignty deepened by this highly valuable contribution to the religious thought and life of our times. W. W. R.

Does God Care? by Canon Lindsay Dewar. Fleming H. Revell Company. 200 pages. \$1.50.

One of the most useful series of studies is that known as the Westminster Books and which are under the able editorship of Archbishop Storr and Principal Sydney Cave. This small volume is another addition to that series and its author is the Canon of Gloucester.

The author divides his volume into two general parts. In the first part he raises such questions as: Why do accidents happen? Why are prayers unanswered? Why do the innocent suffer? Does nature care? Many who have raised these very perplexing questions will find that Canon Dewar has found some very satisfactory answers. He approaches these problems in a frank manner yet he never forgets that Jesus has something to help us with the answer. The reviewer was especially impressed with the chapter dealing with prayer. The use of illustration made clear many points which ordinarily would not have much meaning for us. The author has felt keenly the timeliness of his subject and has drawn upon his vast knowledge for illustration.

In the concluding chapter which forms the second part of the book, the author comes directly to answer the question of the book. The consistency of thought in this study is one of its commendable characteristics. The whole book is so fresh in its treatment of its theme that it holds the interest of the reader to its end. It is one of the most practical and stimulating studies which the reviewer has ever read. It builds a faith in God. W. L. L.

Reason and Revelation, by Edward McCrady. William B. Eerdmans Publishing Company. 411 pages. \$3.00.

This volume is the result of years of teaching and study. Its author is professor of Philosophy at the University of Mississippi and is a member of the leading scientific societies. His experience has qualified him to write this work which has for its foundation the facts of science as he understands them.

The author surveys the problem of evolution from the early theories through the period of Darwin and recent investigations. He emphasizes certain aspects of the problem to which biologists give very little attention. Among these are the emergence of mind, life and personality. The cosmic development, he concludes, is not the materialistic evolution of the nineteenth century science nor a continuing process, but "an alternating sequence of creations and evolutions with a definite goal foreshadowed." The author discusses such Christian doctrines as the Incarnation in connection with the creations and the evolutions which have a definite goal.

This study has an excellent bibliography and is amply annotated with references to authoritative sources. While the reviewer cannot agree with the author on some points, nevertheless

he has found this book a thought-provoking work. W. L. L.

The Gifts of the Holy Ghost, by Frank Hudson Hallock. Morehouse Publishing Company. 143 pages. \$1.75.

In ten chapters Dr. Hallock provides a most earnest exposition of the Christian doctrine of the Holy Ghost. On his first page he quotes a modern sceptic: "The third Person of the Trinity—the Holy Ghost—I never could encompass. And even now, when I hear those two words drop from the lips of a clergyman, I try in vain to grasp the image he has in mind," and his book is an answer to that complaint. After his introductory chapter and chapters on the Church, priesthood, personal religion and confirmation he gives a separate chapter to the gifts of understanding, wisdom, knowledge, counsel, holy fear, godliness and ghostly strength. The author is a high churchman, a devout student of the writings of Holy Writ and the Church Fathers, and his book abounds in quotations from them. F. F.

Jesus Christ

Studies in the Life of Jesus, by Irwin Ross Beller. Cokesbury Press. 319 pages. \$2.50.

For a number of years the Cokesbury Press has been publishing a number of books which have proved to be very useful texts in colleges and Church Schools. Dr. Branscomb's *The Teaching of Jesus* is among these texts which have been widely used. This book is of this same type of text. Its author is at present James M. Thoburn, Professor of Religion in Allegheny College, and throughout his teaching career his major interest has been the life of Christ. Much of this book has been used in his college classes during the past three years and hence is not a theoretical presentation of untested material.

The first two chapters picture the social and physical world of Jesus as well as the Jewish religious life of his day. The remaining twenty-seven chapters discuss the usual topics considered in a study of the teaching of Jesus. To the reviewer the chapters concerning the miracles, the Sermon on the Mount, Jesus as Teacher, and prayer gave the greatest interest. Every chapter is written from as impartial a view as possible. The author has succeeded to a remarkable degree in his discussion on the sources for the study of the life of Jesus to give all the various points of view and yet leave in the reader's mind a feeling of reverence and faith. Too many of our modern studies of Jesus leave more doubt than faith. In this respect Dr. Beller has not only given a scholarly account of the sources but has given it with the proper light for faith.

The last eight chapters of the book consider the Passion Week. The chapter on the trial of Jesus and the Cross: Fact and symbol are the best although the other chapters are well done. The author's impartial methods of presenting various facts is one of the outstanding characteristics not only of the remaining eight chapters on the passion week but also of the entire book. There are three appendices to the volume. The first one lists further readings on various subjects grouped according to chapters in the book. The author includes in his references more than the usual studies on the subjects. He also includes references to works of art which may have some association and interest to

the various subjects. The second appendix lists the miracles of Jesus while the third gives the parables. At the conclusion of each chapter there is a list of questions for thought and discussion.

This book is a worthy addition to that series of texts which have proved their usefulness both in classroom use in college and in study groups in churches. It is an excellent survey for anyone who desires to review the teaching of Jesus. The reading of this book makes one feel once more the greatness of the Christian religion.

W. L. L.

The Experimental Logic of Jesus, by Ralph Waldo Nelson. Fleming H. Revell Company. 452 pages. \$3.00.

This book proceeds with the thesis that the teachings of Jesus contemplate an evolutionary application and ultimate achievement of His principles by humankind. It attributes a logic to Jesus that the reader finds difficult to accept because to obtain the ultimate he has Jesus using fundamentals known by Him to be false. The end atoning for the means is not expressly stated but implied. This is substantiated on the basis of man's primitive ignorance. The author cuts his moorings immediately rejecting authoritarianism both as expressed in exact words of Scripture and in "grammatico-historical" scholarship. There is a quixotic setting up of Greek philosophy and a jousting against it as the enemy of progress. His boldness rings our ears and his daring intrigues us. We should like to be bold. Most of us have tired of Formgeschichte, redactors, gloss-hunting and the like but the respect for scholarship is too present with us. The tuiions of Jesus are so fragmentary, poorly reported and incomplete it seems too daring and futile to attempt any complete regimentation of them.

After stripping his craft of the old authoritarian sails he forthwith proceeds to hoist them. He uses proof-texts consistently and inconsistently throughout his book. "If we may credit Him with attention to the order of His clauses," he ventures. When one remembers that the sayings of Jesus found little or no form until some fifty years after his death, he isn't surprised by the thought of his own mind that the clauses of Jesus might have become twisted about as to order. Again, he is not hesitant at any time to use the historical approach of the critics. He sets forth under either sail that will bring him home to his own harbor.

He even is bold to study Jesus in the light of His own presuppositions, which leads one to say, It is difficult enough to know what Jesus meant by what He said let alone what He meant by what He thought. Thoughts are such intangible things, especially thoughts done nineteen hundred years ago.

The apocalyptic passages Jesus used as a method with the immediate disciples. He knew better but they didn't. "Had Jesus deprived them of their hope for a truly physical and apocalyptic return and a setting up of an earthly Messianic kingdom, He would have been guilty of an educational atrocity comparable to that of depriving a kindergartner of the 'grand and glorious feeling'." One wonders if Jesus deliberately said, "there are some of you standing here that shall not taste of death until they shall see the Son of man coming in the clouds of heaven." Such device is not worthy of Jesus.

Prophecy was used by Jesus not seeking to convey precise or advance infor-

Toward the Christian Revolution A SYMPOSIUM



Edited by GREGORY VLASTOS. Foreword by RT. REV. RICHARD ROBERTS, Moderator of the United Church of Canada. A group of brilliant Canadian thinkers discuss in a surprisingly forthright manner the necessity for Christians to make the building of a new social order their prime concern.\$2.00

Contributors to "Toward the Christian Revolution"

GREGORY VLASTOS, B.D., Ph.D., Associate Professor of Philosophy, Queen's University, Kingston, Ontario. JOHN LINE, M.A., S.T.D., Professor of the History and Philosophy of Religion, Victoria University, Toronto. R. B. Y. SCOTT, B.D., Ph.D., Professor of Old Testament Literature and Exegesis, United Theological College, Montreal. EUGENE FORSEY, M.A.,

Oxon., Sessional Lecturer in Economics and Political Science, McGill University, Montreal. J. KING GORDON, B.D., M.A., Oxon., Special Lecturer in Social Ethics, United Church of Canada, formerly Professor of Christian Ethics, United Theological College, Montreal. J. W. A. NICHOLSON, R. EDDIS FAIRBAIRN, ERIC HAVELOCK.



The Fate of the Family in the Modern World

By ARTHUR E. HOLT, Chicago Theological Seminary. The strains of modern urban life and the impoverishment of rural life threaten the very existence of the family. Dr. Holt discusses its plight and suggests remedies.\$2.00



The Name Is Living: The Life and Teachings of Isaac Penington

Edited by M. WHITCOMB HESS. Introduction by RUFUS JONES. The essence of the teachings of a great seventeenth-century mystic and Quaker in select passages. The appeal of the work is philosophical as well as religious.\$1.75



Early Christian Life as Reflected in its Literature

By DONALD W. RIDDLE, University of Chicago. A fascinating picture of the actual life and behavior of the early Christians, drawn by a distinguished scholar from the earliest Christian literature.\$2.50



Fifty Sermon-Talks for Boys and Girls

By CARL S. WEIST. Winning, often dramatic, sermon-stories for boys and girls by the pastor of the Mount Vernon (N. Y.) Community Church who has achieved an outstanding success in this field.\$1.50



Proust and Santayana: The Aesthetic Way

By VAN METER AMES, University of Cincinnati. The first book to give in short compass and attractive form interpretations of the "messages" of both Proust and Santayana in which it meets a real need.\$2.00



The Exploration of the Inner World: A Study of Mental Disorder and Religious Experience

By ANTON T. BOISEN, (Chaplain, Elgin State Hospital, Illinois; Research Associate, Chicago Theological Seminary). An original and important study of the psychological mechanisms in religious conversion and mental disorder which sheds new light on religion as well as on psychotherapy.\$3.50



Highways of Christian Doctrine

By SHIRLEY JACKSON CASE, (Dean of the Divinity School, University of Chicago). The Lowell Lectures at Harvard, 1935. Fascinating story of the great turning points in Christian doctrine as it faced changing world situations—from primitive Christianity to 1935.\$2.00



John Defends the Gospel

By ERNEST CADMAN COLWELL, University of Chicago. A study of the Fourth Gospel explaining its difference from the Synoptics in terms of its writer's aim: to commend Christianity to the intellectuals of that day who scorned its lowly origins.\$1.50



THE MINISTERS' PROFESSIONAL LIBRARY

A series of books by outstanding thinkers, created for the purpose of aiding the minister in his professional duties. Other volumes will be announced later.

The Use of the Bible in Preaching

By CARL S. PATTON, Professor of Homiletics, The Pacific School of Religion, Berkeley, Calif. A method—illustrated by several of the author's own sermons—by which the Bible may be utilized in preaching so that it becomes a new and inspiring book.\$2.00

Plain Thoughts on Worship

By EDWIN A. GOLDSWORTHY. Worship, the prime factor in religion, is too important to be extemporized or freakishly conducted. Dr. Goldsworthy explains its principles and offers innumerable and important aids for its practice.\$1.50

WILLETT, CLARK & COMPANY • CHICAGO

ABINGDON

NEW BOOKS

Motive and Method In a Christian Order

By SIR JOSIAH STAMP

"Shows in which fields of social activity the efforts of the Church may be most effective and which should be entered only by the technician."—*The Churchman*.

"The product of a rich Christian experience . . . a masterly presentation of Christian duty and opportunity in the modern world."—*Methodist Magazine, London*.

Net, \$2.00 postpaid.

Christ's Way and the World's

In Church, State, and Society

By HENRY SMITH LEIPER

The skies in some parts of Europe are reddened by the burning of churches. Here is a book for a world where some nations have exiled the Church and others are maiming its life and work. It is written with colorful concreteness and dramatic incident.

Net, cloth, 90 cents; paper, 65 cents.

The Christian Answer To the Problem of Evil

By J. S. WHALE

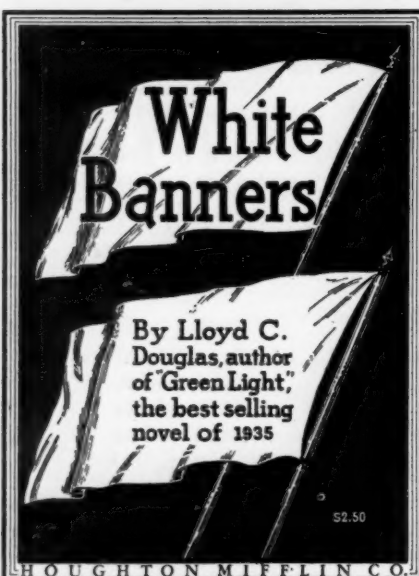
President of Cheshunt College
Cambridge, England

"The problem of evil, physical and moral, is of perennial interest and daily challenge. . . . We have uncommon confidence in recommending the really excellent study by President Whale, a small volume but extraordinarily good."—*The Expository Times, Aberdeen*.

Net, \$1.00, postpaid.

At the Better Bookshops

THE ABINGDON PRESS
NEW YORK CINCINNATI CHICAGO
BOSTON PITTSBURGH SAN FRANCISCO
DETROIT KANSAS CITY PORTLAND, ORE.



mation. Jesus just temporizes with the early disciples. The purpose of foretelling prophecy was not to foretell. It, too, was a device.

Golgotha, as presented by the book, is in no sense a magical saving device (to which most of us agree) but it is none the less a device. "It is simply the heavenly Father's most sublime and persuasive educational device." Man is challenged by the death of Christ and stimulated to turn his face Godward.

Ordinances of the early church are only educational blocks.

The Trinity stands as the stages or progressive devices used by the one God as the best means of teaching His children.

The Bible thus becomes full of vestigial remains of the educational progress of man. It is filled with outworn and outmoded devices.

Doctor Nelson is easily understood. One is conscious of the great amount of effort spent in attaining such dubious results. There are some very fine thoughts in this volume. There are chapters that bring one swinging along with the author. One agrees, as he so often reiterates, that the empirical method is superior to the rationalistic. And, there are evidences that the author himself is not entirely convinced. He feels that he is experimenting with the "Experimental Logic of Jesus." O. L. I.

He Dwelt Among Us, by Ralph Connor. Fleming H. Revell Company. 173 pages. \$1.50.

There are many methods by which the life of Jesus may be told. The Passion Play has made it a drama; scholars have written learned studies of his life; but few have attempted to write it as a novel. Ralph Connor who is well known for his novels and stories such as *The Sky Pilot* and *Black Rock* has written a colorful narrative of the Man of Galilee. It is a story which youth will enjoy. The eleven chapters move in a swift but conversational manner. The author's aim is to recreate the story of Jesus in as realistic a manner as possible.

There are paragraphs which picture the various incidents in the life of Jesus with a dramatic power. The scene, in the second chapter, where Jesus gives his manifesto to preach the Gospel, is but one of the many passages in the book where the author's ability to visualize is seen. The scene depicting Jesus leaving his disciples after the Holy Supper shows the author's skill in recreating for his readers the never-to-be-forgotten scenes of New Testament times.

This story is written for young people and yet there is something about it which will win the minds of all ages. It would be an excellent gift to the youth who likes swiftly moving narratives of real life. W. L. L.

Immortal Words of Christ and the Apostles, by James W. Woodrow. Fleming H. Revell Company. 160 pages. \$1.50.

From chapters in the Bible the author has collected and grouped under various salient subjects the immortal words of Christ, Paul, James, Peter, John and Jude. The text of the King James version of the Bible is used and the author is guided by this Bible version in assigning authorship to the various Epistles. All chapters and verses quoted are indexed. The words of Jesus and the New Testament writers are not surpassed for clarity of thought and beauty of expression. In gathering these words under pertinent and helpful

themes, the author has made an admirable contribution to Bible literature. The book will be a source of inspiration to ministers, and a helpful volume to be used for private and public devotional reading. A. L. M.

The Bible

Hebrew Origins, by Theophile James Meek. Harper and Brothers. 220 pages. \$2.00.

This volume contains the Haskell lectures given at the Oberlin Graduate School of Theology in 1933-1934. The author is Professor of Oriental Languages in the University of Toronto. In the six lectures which comprise the book, the writer discusses the origins of the Hebrew People, the Hebrew Law, the Hebrew God, and the beginnings of the priesthood, Prophecy, and Monotheism.

Professor Meek traces the origin of the Hebrew People to a mingling of the Hammurians, Hyksos, and Kassites in Babylonia and Assyria. The Hebrew Code is compared with the Codes of Hammurabi, of the Hittites, and with the laws of the Babylonians and Assyrians. Yahveh's origin is traced, and it is the opinion of this author that this deity was originally a storm god and one of several nature gods. The first priests were "shamans, wonder-workers, and medicine men," who were thought to possess peculiar powers, but later, with increasing centralization of authority, sheikhs and kings assumed the role of priests, and finally the tribe of Levi was invested with priestly functions. "The prophes and priests had a common origin," as both originally gave oracles, but the prophets represented a more spontaneous and ecstatic type of religion and later broke away. The tendency towards monotheism grew up with the rise of such prophets as Jeremiah and Second Isaiah and with the idea of Yahveh as god of both Judah and of Israel.

While parts of this book are somewhat technical for the layman, it is a significant contribution to the literature about the origins of Hebrew culture and religion. This work is characterized throughout by thorough and painstaking scholarship. J. C. P.

Gospel Light, by George M. Lamsa. A. J. Holman Company. 401 pages. \$2.75.

During the past five years there have been discussions by many students of the Bible concerning the question of Aramaic sources of our New Testament Gospels. The majority of the New Testament scholars have concluded that all of our most ancient manuscripts are in Greek and that most of the manuscripts of the New Testament which are in other languages are either later than the earliest Greek manuscripts or copies of them.

Mr. Lamsa's translation of the four Gospels was made, according to his own statement, from Aramaic documents which he found. This volume is a companion study to his translation for it is in one sense a commentary upon various passages of the four Gospels. The author is a native of Assyria and believes that this background equips him for this work as a commentator.

The reviewer is keenly interested in every study which will clarify many of our passages in the New Testament. However, he finished reading this book with several questions in his mind. Does Mr. Lamsa imply in his introduction that Dr. F. C. Burkitt, Gustave Dalman, and C. F. Burney believe that we have in our possession today Aramaic docu-

ments from which we may translate the four Gospels? It is certain that these three scholars believe, as the reviewer believes, that our Gospels may have been originally written in Aramaic. However it must be remembered that there is a vast difference between saying the original language was Aramaic and that we have in our possession today those or any Aramaic documents which are older than our most ancient Greek manuscripts. Dr. Burney in his book *Aramaic Origin of the Fourth Gospel* never states the fact that we have today those Aramaic documents but he reconstructs from our Greek text what he believes to have been the original Aramaic reading in that Gospel.

Mr. Lamsa refers a number of times to the Eastern text. Is not this text a late one? Have not scholars in both this country and in Europe agreed that it is fifth century or later? The reviewer again asks whether it is possible as Mr. Lamsa claims and as he is quoted by Mr. John P. Harrington of Smithsonian Institution who writes the introduction that, to quote him, "customs, manners and languages in his country have not changed since the time of Jesus"? Do not all sociologists believe that there is always some change even though it may be small? Lastly the reviewer would be interested to know why these discoveries of Aramaic documents have not received the attention of various learned societies such as the American Oriental Society and various institutions of higher learning where every new interpretation and discovery is welcomed with great enthusiasm.

This book will raise more questions than it solves. The reviewer believes we need more than contemporary culture however ancient it may be, to interpret the passages of our four Gospels.

W. L. L.

The New Testament As It Stands, by John H. Kerr, D.D. The Fleming H. Revell Company. 160 pages. \$1.25.

The author was formerly professor of New Testament Interpretation in the San Francisco Theological Seminary and is already known through two previous books on the New Testament. This third volume is written for the lay Bible student and class leader and aims to supply in very brief compass an introductory statement of the setting and significance of each book in the New Testament. After a general introduction the volume divides into three parts: part one on the historical books, the four Gospels and the Acts, part two on the epistolary books, and part three on the apocalyptic book, the Revelation. An appendix and index follow. A few leading questions are printed at the end of each chapter. The book will serve its purpose admirably. Throughout the author leans to the traditional expression of criticism and is not very sympathetic to recent criticism. Nevertheless his work is very thoroughly done and calculated to aid the laity in an intelligent approach to a study of the New Testament. F. F.

Little Known Women of the Bible, by Eveleen Harrison. Round Table Press. 135 pages. \$1.25.

The author's purpose is to present in interesting and usable form biographical material about some of the lesser known heroines of Christian history, for use by religious educators, librarians and parents. Miss Harrison is Field Secretary for Religious Education in the Protestant Episcopal Diocese of Long Island, New York, and is an accredited Teacher

SOLVING PERSONAL PROBLEMS

Harrison Sacket Elliott
Grace Loucks Elliott

"This book will be of special help to ministers, teachers, and social workers, whose professional training did not include the insights and techniques which the newer psychology and psycho-therapy have made available in personal counseling. These are set forth in this book with a clarity and in an untechnical language, which make their bearing on the cases which come to every minister and to most teachers as well, particularly illuminating and stimulating. Ministers of the middle and older generation will find in it much of the material and suggestion which their younger brethren are now securing in courses in pastoral counseling."—CHARLES W. GILKEY

The University of Chicago Chapel

\$2.00

HENRY HOLT AND COMPANY

NEW YORK

THE IDEAL GIFT AT ALL TIMES



GOD'S MINUTE...

Here is a marvelous collection of 365 Daily Prayers, each 60 seconds long, written by 365 of the most eminent preachers and laymen in the world. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A Spiritual thought for every day

GOD'S MESSAGE...

365 prominent clergymen have chosen their favorite Scripture passage, and, with this as a text, have written a Message that quickens faith, brings comfort. Cloth, 60 cents; Limp Leatherette, \$1.00; Art Leather, \$1.50.

A daily reminder of the giver

THE JOHN C. WINSTON CO., Winston Bldg., Phila.

of the International Council of Religious Education.

The colorful inspirational biographies of ten women of the Old and New Testaments are written from a woman's viewpoint. Miss Harrison's thorough knowledge of the customs of Bible times is evident in her background portrayals and interpretations of the motivation of actions of these historical characters. For instance, there is Leah who calls forth the reader's sympathy, respect and admiration. We rejoice that she has found some compensation for her embarrassing position in the household of her husband, Jacob. As we recall, it was Leah who became the Mother of Israel's Tribes, although it was Rachel whom Jacob guarded with utmost precaution and for whom he frankly showed preference in every situation.

As one reads, each character seems to be depicted with more vividness than the last. One thrills to the story of Elizabeth, Mother of John, and Anna, the Prophetess, who held the Christ Child in her arms. These silent, heroic women who inspired their men in times of need and shaken courage, send us through the years, their message of hope and unquestioning faith.

A. M.

In the Beginning God Stands Forth, by Henry Orne Hiscox. Fleming H. Revell Company. 201 pages. \$1.75.

Dr. Hiscox demonstrates that the message of the Bible is final, authoritative and appealing. He shows that the Bible is a consistent whole, the miracle book of the ages, the word of God filled

THE LITTLEST ORPHAN

AND OTHER CHRISTMAS STORIES

MARGARET SANGSTER

THE Gift Book of the year

RED CLOTH STAMPED IN GOLD GIFT FORMAT \$1.50

ROUND TABLE PRESS 30 ROCKEFELLER PLAZA

TWO SONG BOOKS THAT PROMOTE SPIRITUAL GROWTH

TRIUMPHANT SERVICE SONGS

For young or old . . . in tune with the times—295 songs, complete worship programs, priced low.

JUNIOR YOUTH HYMNAL

For Juniors, Intermediates, Young People. A rich source for character growth and spiritual guidance. Write today for examination copy of either book.

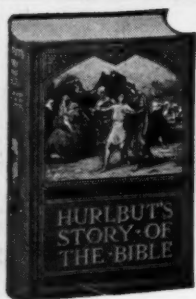
THE RODEHEAVER CO. Dept. CM 12
28 E. Jackson Blvd., Chicago
124 N. 15th St., Philadelphia, Pa.



THE GIFT SUPREME An OXFORD BIBLE

At All Booksellers or from the Publishers
OXFORD UNIVERSITY PRESS
114 FIFTH AVENUE NEW YORK

USED IN OVER ONE MILLION CHRISTIAN HOMES



HURLBUT'S STORY OF THE BIBLE

By JESSE LYMAN HURLBUT, D.D.

Recommended by all denominations for its freshness and accuracy, for its simplicity of language, for its freedom from doctrinal discussion.

THE BEST GIFT FOR YOUNG AND OLD FOR TEACHERS—STUDENTS—FOR THE HOME AND SCHOOL

One hundred and sixty-eight stories, each complete in itself, yet forming a continuous narrative of the Bible from Genesis to Revelation. Each of the world-old stories is told by the noted author in a manner that is vitally interesting and instructive to young and old alike.

Biggest and Best Illustrated Book Ever Sold for the Price
Beautifully illustrated with 281 pictures in colors and in black and white; over 100 famous Leinweber paintings. 759 pages. Price, \$2.00

At all bookstores or from the publishers

THE JOHN C. WINSTON CO., Winston Bldg., Philadelphia



Aflame
with the spirit of
DWIGHT L. MOODY

The Centennial
Biography by
R. E. Day

**BUSH
AGLOW**

Sympathetic, fascinating, challenging. Praised by many as the best interpretation of the great soul-winner ever written. Be sure to read it. Many unique facts. Rare illustrations. Price, cloth, \$2.00, postpaid. At book-sellers or direct from publishers. (Talented Dr. Day also wrote *The Shadow of the Broad Brim*, *Life of Spurgeon*.)

The Judson Press

Mail your order to the nearest address:

1701-1703 Chestnut Street, Philadelphia
16 Ashburton Place, Boston
72 E. Randolph Street, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
505 Washington Mutual Bldg., Seattle
223 Church Street, Toronto

**Head's
Sunday
School
Records**

For Secretary and Treasurer
For 27 Classes, \$1.50; 65 Classes, \$2.

Head's Class Books

Limp Cloth, \$2.40 dozen

Try Them This Year

FLEMING H. REVELL COMPANY, 158 Fifth Ave., New York

and fulfilled in Jesus Christ, man's redeemer and God's revealer. He shows that the heart-and-mind method must be employed in understanding it. He says, "The status of the Bible, as a prominent factor in the world's history for about 3000 years, is a fact open for verification by any one. The claim that it is of Divine intention and production can never be established by human logic, by which the merits or demerits of other books may be settled to the satisfaction of the masses of men." The book is the work of a teacher, but not tedious. It abounds in ejaculations. He says "If a statement of Science contradicts a statement of the Bible, the scientific statement is wrong. Of course, this is said with the understanding that many wrong statements have been made about what the Bible says. This is partly in ignorance, partly in hatred." The book is informing. It contains many quotations from Dr. Farrar Fenton's translation of the Bible which are very illuminating. It is good to read the book when much of the literature of the day is so contradictory.

T. B. R.

The Church

The Presbyterians, by William Warren Sweet. Harper & Brothers. xix, 939 pages. \$3.50.

Dr. Sweet, the most renowned of specialists in American Church History, has just issued the second volume of the Series—"Religion on the American Frontier" dealing exclusively with the westward expansion of the Presbyterian church from 1783 to 1840. Like the first volume of the series "The Baptists" which came from Henry Holt Co. Press five years ago, this work is primarily a collection of source materials from the early records of churches and presby-

teries on the frontier. In his introduction Dr. Sweet acknowledges his debt to many of his former students who in seminars with him at the University of Chicago pored over and assisted in the assembling of these vast amounts of interesting material. The excellent bibliography of almost thirty pages showing detailed source materials available on early Presbyterian expansion is the finest of its kind in print and alone is well worth the price of the book. This bibliography was prepared largely by Mr. C. T. Thrift, Dr. M. H. Harper and Mr. H. R. Greenholt.

The volume appears in two parts. The first 125 pages deal with the story of Presbyterianism at the close of the Revolution, its westward expansion, and its cultural and educational influence on the west. In the last chapters in this section Dr. Sweet treats revivalism, the Presbyterian Controversy, and describes the Plan of Union and the Frontier Controversy.

Part two is entirely given over to quotations from documents illustrating the work of the Presbyterians on the frontier.

This volume does not pretend to be a comprehensive history of Presbyterianism in America. It is, however, the last word on frontier Presbyterianism and is an invaluable source and handbook for the student who desires a comprehensive view of this denomination and its work in the west.

R. W. A.

Youth

Opening Roads, by Archibald Black. The Macmillan Company. 163 pages. \$1.75.

The sub-title of this work is "Addresses for Young People." The material consists of talks given by Dr. Black to the younger members of his congregation at the First Congregational Church, Montclair, New Jersey. These addresses are hard to describe. They are piquant, distinctive and effective. The subjects cover a wide range and have been selected from many sources. The titles arouse the interest, but as a rule they give little information in regard to the contents of the addresses. Probably one might infer that "The Boy Who Left and Came Back" tells of the prodigal son. The title "King Ahab, the Cry-Baby" does not leave the reader in doubt to the subject with which it deals. Neither does "David Kills his Giant" or "Achan, the Thief." However, topics like "A Pinch of Salt," "The Stout Lady's Lament," "The Cheeky Dime and Lordly Dollar" and "The Sad Guess of the Pig" give the possible reader more chance for guessing.

In his introductory "Word" Dr. Black says, "The attempt is made in this little book to show that addresses for the young can be gathered from all places and all times, and are not restricted to certain incidents and topics." In this he is entirely successful, and in addition he has produced a book of exceptional interest. It is safe to say that the reader who takes up this book will read it from beginning to end, and that he will not confine his acquaintance with some of the talks to one period of contact.

L. H. C.

The Year 'Round Party Book, by William P. Young and Horace J. Gardner. J. P. Lippincott Company. 128 pages. \$1.00.

What could be more helpful to a hostess or an entertainment committee than new games and old ones in new dress! There are one hundred and fifty-eight practical games for young and old for large groups and small. This book is admirably adapted for use in churches, schools, camps, fraternal organizations, and individual homes.

The plan of this completely indexed book is a clear and orderly presentation of party programs for the red letter days of each month including a "Vacation Rainy Day Party." Full realization of the meaning of holidays is evidenced in the development of the games and "stunts." The refreshment menus for each party are followed by interesting recipes as for instance, Frozen Cheery Custard for the George Washington Birthday party; Limerick Ade and Bridget's Butter Cake for St. Patrick's Day. Appropriate decorations are also suggested for each entertainment. A clever addition is a dictionary of forfeits. The silhouettes by Katherine Haviland-Taylor are intriguing.

The virile style and high plane of thinking are a delight and inspiring because of their rarity in this type of book. The phrasing is not hackneyed but colorful, simple, and anything but dull. And, rarest of all, is that some new games actually seem to have appeared in the old and over-crowded field of recreation.

A. F. M.

Various Topics

Christmas. An American Annual of Christmas Literature and Art. Augsburg Publishing House. Paper \$1.00; Cloth \$2.00.

Volume 6 of this Christmas annual does what seemed impossible a few months ago—it surpasses in beauty the book of 1935. For those who may not be familiar with the volume I will try to describe it. It is made with a large sheet 10½ x 14 inches. In this particular book there are 72 pages, including the covers. Inside there is the most delightful bit of Christmas color reproduced in various types of printing. Some of the pictures are tipped on the page, others printed in the sheet itself. Some of the color work is so good that, from a few feet away, the observer will declare that it is oil painting.

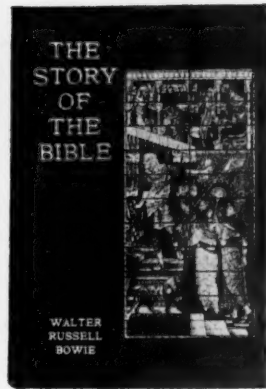
There are many stories and Christmas articles. Authors of the articles include John T. Faris, John L. Hill, W. G. Polak, Lawrence M. Stavig. The stories are written by Christopher Morley, Elsie Singmaster, Henry Booth and Grace Livingstone Hill. There is Christmas poetry by Grace Noll Crowell, Lucy H. King Smith, Thomas Curtis Clark and others. The illustrators include R. J. Norman, Knute Heldner, John Ellingboe and Jules Dahlager.

The books come in an appropriate art box, whether you select the paper or cloth cover. It is the Christmas greeting deluxe, one that will be appreciated by all lovers of art.

W. H. L.

Day By Day With Jesus. A Christian Calendar for 1937. Prepared by Prof. W. G. Polak. Ernest Kaufmann, Inc. 60c each; \$6.00 per dozen.

Here is a splendid item for Christmas and the beginning of the New Year. It is an art calendar with a day by day pad. The heavy cardboard back is 8½ x 13 inches in size. It is a New Testament scene in colors. Attached is the daily pad. Each sheet contains a



THE STORY OF THE BIBLE

By WALTER RUSSELL BOWIE, Rector of Grace Church, N. Y.

• "The best thing of its kind I've ever seen."

—Prof. Erdman Harris, Columbia University.

Rich, poetic, vivid, reverent in style, it brings out events and persons which even constant students of the Bible have missed.

52 chapters, 557 pages, illustrated in color, \$3.00 postpaid.

At the Better Bookshops — NEW YORK CINCINNATI CHICAGO
THE ABINGDON PRESS Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.



Give TO-DAY

If you are an enthusiastic reader of TO-DAY, share it with your friends this Christmas! With every gift subscription we mail in advance of the Christmas season a decorative greeting folder, giving your name as donor.

One year 75 cents; two years \$1.25

Remittance must accompany order.

THE WESTMINSTER PRESS
906 Witherspoon Bldg. Philadelphia

Bible text followed by a meditation. Some times the meditation is the work of the compiler. At other times he quotes a hymn, a verse or some literary work which is appropriate for the day. The eyelet on the card has a metal lining to avoid the danger of tearing.

Where this calendar is convenient the individual may easily tear the sheet for the day and use it in his private or family devotions. It is a new idea for devotional practice which should be encouraged.

W. H. L.

Our Community and the Christian Ideal, by Eugene Wilford Shrigley. The Abingdon Press. 93 pages. 40 cents.

This is a splendid little text book on the present day American community. Beginning with the historic community the author, through easy chapters takes us to the social and economic problems of today. One gets a passing picture of the Christian's attitude toward slums and housing problems, political parties, social security and other items. The chapters are followed by pointed question for discussion. It is a good book for adult classes interested in the problems of the community.

W. H. L.

Bibliography of Early American Text-books on Algebra, by Lao Geneva Simons (Scripta Mathematica—Yeshiva College—New York; 68 pages.)

Dr. Simons, head of the department of Mathematics in Hunter College of the City of New York has just given us this detailed bibliography of the earliest Algebra text published in the colonies and the United States from the Venema—Arithmetica of Cyffer—Konst printed in New York in 1730 down to and through the year 1850. In each case there is a complete characterization of

the first edition of each book. For those collecting early American textbooks this is the best authority on the subject.

R. W. A.

Now is the time to replace
THAT OLD BIBLE

with the latest and best

CLEARBLACK

Edition of the King James
Version printed from a
NEW TYPE FACE

This Bible was made after exhaustive scientific experimentation in order to produce a style of type that would be both bold and legible. This Bible is the product of His Majesty's Printers of London, and is published by Harper & Brothers of New York.

SAMPLE OF TYPE

4 I am counted with them that
go down into the pit: I am as a
man that hath no strength:

Composed of most pleasing clear-cut letters that do not tire the eye. CLEARBLACK is acclaimed by experts as the best Bible type available today. Proper names are marked for pronunciation.

Made in Text, Reference, Concordance and Teachers' Editions in fine quality Bible paper and thin India paper. Prices from \$3.00 up. Consult your bookseller or send for catalogue B3.

HARPER & BROTHERS

49 East 33rd Street, New York



Winners AMONG GIFT BOOKS

THE HYMNAL OF THE PRESBYTERIAN CHURCH, 1933 Edition, and the new HANDBOOK TO THE HYMNAL, its interpretive companion, have been bound as twins in flexible morocco green leather as the most handsome gift set we have offered in years. THE HANDBOOK presents human interest and factual material about each of the 513 hymns in THE HYMNAL, with brief comments about the composers and writers. Boxed, \$4.85 the set. Also sold separately.

THE WESTMINSTER PRESS

PHILADELPHIA Witherspoon Building
NEW YORK 156 Fifth Avenue
PITTSBURGH Granite Building
CHICAGO 216 South Wabash Avenue
SAN FRANCISCO 234 McAllister Street

Widening Horizons*

By John Macmurray, Professor of Mind and Logic,
University of London

PEOPLE often say, nowadays, that the world is shrinking: it would, perhaps, be truer to say that our minds and our experiences are broadening out, that all over the world we are becoming aware of one another, that the horizons of human life are widening. I should like to talk to you, if I may, about those widening horizons. The world into which you will step is a world which is growing rapidly bigger and bigger. The astronomers have begun to tell us that we live in an expanding universe. I am sure that the human world, the world of our struggles and interests, our ideals and our labours, of our capacities and our companionships, is expanding so fast that it is difficult to keep up with it.

When I was your age, leaving school to go to a Scottish university, the horizon of life was much closer than it is today. We thought it was a big world, and we were going to do big things in it. But it was really bounded by narrow limits. All the big things were to be

done within the peace and security of a prosperous country. It never entered our heads that war could come in Europe and we be involved in it; or that the prosperity of business could do anything but improve and improve. We never thought that things happening over the rim of our horizon could break it all up. The really important things, the things that were going to change our lives and settle our destinies were outside the range of our vision. In the summer of 1914 I was planning with a friend to take my first venture over the horizon—to go and have a holiday in a country called Germany, about which I had heard happy stories, and about which I knew nothing at all. While I was planning it, an obscure event happened in a remote village, of which I had never heard, in a semi-civilized part of Eastern Europe. A man was shot, far over the horizon of my world. Before a month was out the whole of Europe was ablaze with war. And in a few weeks more I found myself a soldier. Almost the whole of the civilized world and a

good part of the uncivilized world had taken part in one single event. The whole world had moved and moved together, and it could never be the same again. The horizon had widened. I remember well how I felt when the war was over and I was free to take up the broken threads of my life again. I felt that it was impossible to take them up at all. "Well! that's finished," I said to my friends. "Now we've got to get busy and build a new world."

The world you live in will change overnight for you with the widening of its horizon. You will find yourselves sooner or later caught up in events as wide as the world and called upon to play a part in them. We live now in a world of widening horizons. Our feelings and our thoughts have got to keep pace with the enlargement of human life.

It is a glorious prospect that stretches before you, and I envy you the youth and energy with which you go out to meet it. You are living in the most glorious period of human history that has yet appeared in the world. You are free as no other generation has been free. The possibilities which stretch out before you are immeasurably greater than any band of young people has ever enjoyed. I mean that quite literally. I can see no limits to what you may achieve if you will. I know that you must have got a different impression from hearing people talk and reading newspapers. Everywhere people seem to be saying, thinking, that the world has gone wrong. "Awful things are happening to us," they say, "and the future looks black and threatening." I ask you not to believe them. The new, big world is yours, and it offers you as a reality, as a field for actual adventure and actual achievement, what hundreds of past generations have only dreamed of. It is a dangerous world, of course. It needs courage and faith; steadfastness of purpose; long thoughts and steady hands. But it is a glorious prospect for every one who is prepared to step out bravely and conquer it. And so I envy you your youth. For I think you will live to see the triumph of freedom; the end of war and the unification of the world in peace; and the energies of man and woman released in the service of all mankind. You may think, perhaps, that I am exaggerating. I don't think so. Perhaps the final struggle will take longer than I believe. But of one thing I have no doubt—that the stretch of history which began with the last war when I was still at college—is one of the great ages of history. When I look back to find a parallel to it I find that there are only two that I can think of. One is the heroic age of ancient Greece; the age that laid the foundation of the culture that we share today. The other great age I think of is the age of the Renaissance and the Reformation; when the

*Commencement address at Northfield Seminary. A "Northfield Pulpit" contribution.

medieval world was broken up and the modern world was born. Well! this age that has just begun is like these two: only greater in its sweep and in its possibilities. Already some of you have lived through the first twenty years of it. These twenty years have been busy breaking up, loosening up the foundations of the old world, so that you can build a new one. The whole of Europe is in tension, waiting for the next scene in the mighty drama that is unfolding before our eyes. Think of all that has been crowded into the history of the world in these twenty years, and you will agree with me, I think, that this is the beginning—but only the beginning—of the greatest age of human life; an age when it is good to be alive and to be young is very Heaven.

It is a wonderful prospect for brave young souls: *but*—it is going to be a severe test, like all great ages of the quality of your womanhood, and of the strength of your purpose and your humanity. And believing in you, as I do, longing as I do that you may rise to the greatness of your destiny, I would like to say something that might help you, even a little, to be ready for the years to come.

First of all, I should say, let your minds and your emotions widen out till they are as broad as the great tide of advance that is carrying us forward. Never stop trying to understand and to feel and love the world you are living in—the whole of it. Learn to see your own life, and all that happens in it, not as just yours but as part of what God is doing in the world.

Secondly, I should say to you—seek for reality; and don't be content with appearances. Refuse to live in a fool's paradise. It doesn't matter what people think or say—unless it is true, and truth is something that only brave people can come by; and each of us has to learn the truth for himself. To be disillusioned, without losing faith and courage, is the only way to truth and reality. There are two rules which I have discovered in my own search which I should like to commend to you. One is this: "Stop judging and try to understand." The other rule which I hold on to is this: "Form your own judgment for your own reasons. What everybody thinks is usually wrong." In the new world it is people who have learned to stand by their own truth who are needed. It is the men and women who can stand by reality and resist illusion that will carry the day. The reality of the world is the world as God has made it, and it is far better and far more glorious than any dreams can ever be.

But if you are to stand, in the heroic days that are before you, for your own truth and for reality, you will need faith and courage and vision. You will need

(Turn to page 176)

THE FINEST BIBLES

Cambridge offers a complete selection . . . Printed in the most readable types . . . Beautifully bound . . . In a wide range of prices from \$1.25 to \$20.00.

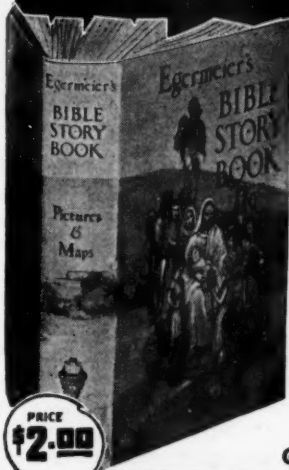
At all Bookstores, or write for a Catalogue



THE MACMILLAN COMPANY
60 Fifth Avenue • New York

CAMBRIDGE

The World's BEST BOOK for CHILDREN!



Egermeier's Bible Story Book

THE finest book of Bible Stories. Stories of heroes and adventure that thrill—Stories of great and good men that inspire—Stories that unconsciously build character. Placed at the pinnacle of up-to-date educational ideals by ministers, child psychologists, earnest teachers, and thoughtful parents. This *biggest* and most popular book of Bible Stories is offered in its 15th edition.

Suitable as Gift on Any Occasion—but especially fine for Christmas. Vivid word pictures depict in easily read type on non-glare paper the famous Bible Stories everybody loves. Covers the Bible in chronological order. Advocates no creed but the Bible. *Contains 234 stories, over 200 fascinating illustrations, 18 full page art-color famous pictures. Animated maps show geographical background of Old and New Testament worlds. Printed on a new non-glare paper to prevent eye strain. Large, clear, self-pronouncing type. Beautifully bound. Price, \$2.00.*

Order today from us or from your church supply house

GOSPEL TRUMPET CO., Dept. B-6, Anderson, Indiana

A Christmas Gift Suggestion

Would you like to remember at Christmas time with a gift that comes every month some . . .

MISSIONARY • PASTOR • TEACHER

You cannot do better than to send each one a subscription to

THE MISSIONARY REVIEW OF THE WORLD

This illustrated evangelical missionary monthly will keep them in touch with the need of men for the Gospel and the progress of missionary work in all lands. . . . *Don't miss this opportunity.*

OUR SPECIAL CHRISTMAS OFFER is good only until December 25th. We will send two annual subscriptions for one year for \$4.00. (Regular price \$2.50 each.)

Save \$1.00. Take advantage of this offer NOW.

Two Twelve-month Subscriptions for \$4.00.

Missionary Review Publishing Co., Third and Reily Sts., Harrisburg, Pa.

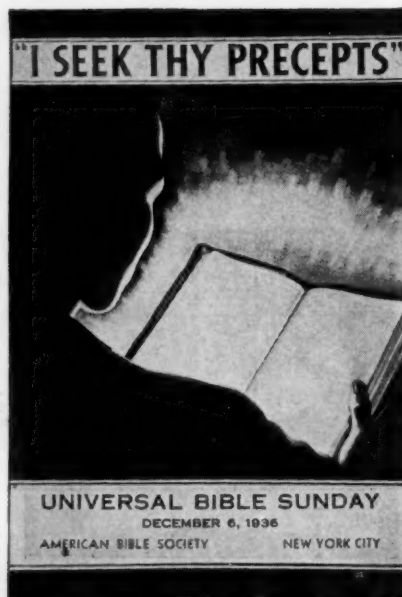
The Just Shall Live by Faith

By James Reid*

"The just shall live by faith."—Habakkuk ii: 4.

THIS is a text which has literally made history. If there were no other reason for calling the Bible inspired in a special sense, one could find it here, that its words and message have made the men who at critical points have shaped the world. "How do I know that the Bible is inspired?" said D. L. Moody. "Because it inspires me." And this particular text was one on which Paul took his stand and lived his life. It was the text which sent the light of the gospel breaking like the dawn into the soul of Martin Luther, and set flowing the current of a real religious life in half Europe. "The just shall live by faith."

The circumstances in which it was first coined are deeply interesting. For one thing, like all the great words of scripture, it was first uttered in a day of darkness when it was difficult to say such things, when, in point of fact, to say such things at all was a kind of spiritual victory. Habakkuk, the prophet, was looking into the very jaws of unspeakable disaster. He began by asking God when he was going to intervene for his nation, so pitiful was her lot. And God replied to him in one of those flashes of revelation that come to prophetic souls, that He was going to intervene, but first of all there was to come the onslaught of an invader through whom terrible things would happen, things that spell utter woe and suffering for any nation. You can read all that it was going to mean in that first chapter, as the imaginative mind of Habakkuk flings it forth as on a picture screen. Doom and destruction, famine-stricken lands, and fleeing people, a city in ruins, and a country laid waste. It is too awful, in the sheer horror of it, for any of us to take in, except those perhaps who have seen during these last years what ruthless war can mean. And of course, this only added another problem to Habakkuk's already burdened spirit. It was little wonder that he could not understand. The thought of it stunned him. What hope could there be in this unrolling of the scroll of doom? He had yet to learn how even Babylon or Chaldea could be a golden cup in the hand of God, and how God rules his world even by men who defy his purposes in seeking their own, and is able to bring good out of evil, and raise a better world out of the ashes of that which men destroy. He did not see



at the moment. But he falls back on his faith. Surely there is a meaning in it and he will be on the outlook for it. He will not give up hope in God. He will employ the large patience of faith, faith which is mostly patience—patience, as Tertullian says, with the lamp lit. "I will stand upon my watch-tower and watch." If he can give God no more, he will at least give Him the benefit of the doubt and believe that God has bigger designs on hand than his little mind can fathom. In faith, as in every other outgoing of the spirit, surely "a man's reach should exceed his grasp, or what's heaven for?" So he falls back on this stubborn loyalty which is the very marrow of faith. And he writes down the principle which holds him. "The just shall live by his faithfulness." That is really what he means by this aspect of stubborn loyalty to God and the things he has believed about God and has experienced in God. Nothing will tempt him to throw that upon the refuse heap as a discredited superstition. As he looks around he sees other men going down, losing heart and hope, giving way to all kinds of excesses which mean moral bankruptcy and the destruction of their souls, unable to stand up to the flood. They have no rock beneath their feet. But this is his belief, his rock, that the good man shall endure, shall be able to stand up to everything by his loyalty; or, to put it in another way, that faith in God, when it can do nothing else, can beget the staying power by which the

good man can outlast everything, and in the end can come through. Is not this what has actually happened? Why is it that Christianity endures today; that the Church stands after nineteen centuries—the only institution that has stood the test of time beside the nation and the home, and that has even kept these alive? That the Church thus stands is a perfect miracle when you consider what she has had to live through; persecutions from without, evils within, wars that have rent nations in age-long feuds, and periods of vice and rottenness that might have corrupted her to utter decay. Why does she stand? Not through any magical virtue in her officials, her bishops, her popes, that made their influence sin-proof. Not through any water-tight organization. Only through the power of faith, in humble souls here and there, to keep them standing up against all the threatenings of the world and so enable the Spirit of God to keep the torch of truth and love burning in their lives.

Only a true and righteous soul,
Like seasoned timber, never gives—
But when the whole world turns to coal,
Then chiefly lives.

"The just shall live by faith." Faith Against a Ruined World

Now a word like this has many aspects, as every word of truth has, and invariably means a good deal more than the man who first coined it realized. For truth, like love, when a man comes upon it, is a fountain that goes down to God. I want you to think of faith; and particularly of the life to which it leads; and to look at it where it can be best studied, against the background of a world ruined and emptied by disaster. For this is what the prophet means: that when everything else goes, all the other motives and inspirations that quicken life, and set our pulses throbbing, and our feet moving, when all these go, life can still go on, it can still be supported, it can still be felt to be worth while. It can still be something for which a man of faith, even in an empty world, can look up and thank God. That is the great thing about the life which is lived by faith. It does not depend upon circumstances for its support or its enthusiasm. It is lived in the unseen. It is like one of those desert trees of which the naturalists tell us, which can go on living through withering storms of sand and parching drought, because their roots go down to some sunken stream, some

*Minister, St. Andrew's (Presbyterian) Church, Eastbourne. A "Northfield Pulpit Contribution."

hidden spring. It was this fact of faith's independence of outward circumstances which the Psalmist celebrates in the 46th psalm. He pictures Jerusalem harassed and surrounded, all hope cut off, imprisoned in a ring of foes. But in the heart of the city there is a river, and the streams thereof make glad the city of God. And from that, he rises to sing of the spring which God puts into those hearts in the community who are in contact with Him. "God is in the midst of her, she shall not be moved." And Habakkuk rises to a faith which can sing; and when a man can sing, it is because, however hard-up he be, life still has resources. And this is his song:

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olives shall fail,
And the fields shall yield no meat.


And all these things were at hand, remember. This was not sentiment. He saw it all coming. Yet he sings:

I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength
And He will make me to walk upon my high places.

Now what I want you to see is, that that is life. For this kind of hope and courage and peace of heart, and all that is allied with it and becomes possible through it, is of the very essence of life. The just, he says, shall live by his faith.

I do not think that we can expect to meet the challenge of unbelief today, any more than at any other time, unless we can make the irreligious man or the indifferent man see that here and now the man of faith can beat him in life, in its quality and range of experience, and in all that makes up what we call life. Dr. T. R. Glover says that in the early days Christianity conquered because it "out-thought the pagan, and out-lived the pagan, and out-died the pagan." It beat him all round, in thinking, in dying, and in living. In point of fact, it is just in regard to this last that many a man outside of Christianity is doubtful. He is not quite sure that the Christian man can beat him in living, that he has access to resources which are like the sap in the spring to a tree, rising up into the kind of fruitfulness which he calls life. But that is just what faith claims. The just shall live by faith.

And the best way to see it is to test it out. Test it out, first of all, by this kind of situation which Habakkuk faced. That is the acid test. There are parts of this experience which in their degree come to us all. There is sorrow, there is disaster, there is trouble of various kinds which can throw fairly dark shadows on our life. Test it out, and what happens? All the other motives for living become useless to tackle this kind of experience. All the other inspirations fail. All other springs of hope and courage



GOWNS

PULPIT and CHOIR

COTRELL and LEONARD

Est. 1832 Inc. 1935

398 BROADWAY ALBANY, N. Y.

AMERICA'S OLDEST AND LARGEST MANUFACTURER

THE HALL ORGAN CO. WEST HAVEN, CONN.

Each instrument individually designed
and constructed by Hall craftsmen

«» Inquiries solicited «»

AUTOGRAPHS, DOCUMENTS, MANUSCRIPTS OF AMERICANS OF ALL TIMES or RELATING TO AMERICA, HISTORICAL AND LITERARY, purchased for immediate cash. Fine Single pieces as well as Collections.

Also accumulations of such material in large quantities.

WANT LIST ON REQUEST

THE AMERICAN AUTOGRAPH SHOP
MERION STATION, PA.

U.S.A.

TWO BOOKS FOR MINISTERS **FREE**

Why God Used D. L. Moody
by R. A. Torrey

The Shorter Life of D. L. Moody
by Paul D. Moody and A. P. Fitt

These two books will be given to the first 1,000 ministers who will agree to conduct a "Moody Day" service on Sunday, February 7, 1937, and will preach an appropriate message in observance of the Centenary of D. L. Moody's birth.

Write A. F. Gaylord, Director,
D. L. Moody Centenary Celebrations

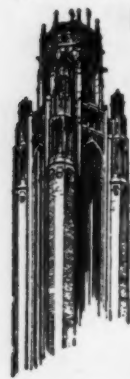
The Moody Bible Institute of Chicago
153 Institute Place Chicago, Ill.

pass, we realize that they have let us into secrets and discoveries, and have brought us into touch with things in God for which it was worth while to pay the price. Even in such hours, the just can live by faith. Even in the darkest and most difficult times he has a light which can pierce the gloomiest cloud ever stretched over the earth, and produce a rainbow in it. He has a power by which he can penetrate to deeper levels, and find strength there, and joy and peace; an alchemy which can turn a curse into a blessing and change the bitter into sweet. He is equal to life, master of all its situations. He finds this to be God's world, and he can discover the values in it because he has the key to them. "The just shall live by faith."

Perhaps it will be said that this may

dry up. If we are living, for instance, by our wits instead of by faith, there are situations before which our wisdom fails. If we are living by our comfort and the hope of it, by the joy of making money or winning success, by the pleasures we have had yesterday and those we hope to have tomorrow — fairly common sources of inspiration with many people; if we are living by these there are times when they will fail. Money is worth nothing at all when you are looking into the heart of a big sorrow. Pleasure is only a drug when you are overtaken by some secret shame or a sense of failure. When some quarrel arises, or when there is some dispute about property, or that occurs which touches our pride, the ordinary motives that keep us decently kind to one another very soon dry up. We are not really big enough in ourselves for the big emergency which tries us to the roots. And without faith, we find there are patches of experience in which we cannot really live; we can make nothing of them. They have nothing to give us; they are just dead stock which we have simply to write off the books and put behind us. There may be water there, but we have nothing to draw with, and the well is deep. But if we have faith, it can do this for us; it can give us an outlook which brings hope. It can open up wells in the desert by which we can grow the flowers of sympathy and charity; and when these experiences

TRAINING FOR MODERN RELIGIOUS SERVICE



Courses in the following fields are available for men and women who wish to prepare for church social work, religious educational leadership, teaching or missionary service, as well as the regular pastorate: Social Ethics, Bible, Church History, Theology, Religious Drama, Preaching, Conduct of Worship, Church Administration, Religion and Mental Health, Parish and Community Surveys, Music, Religious Education, and many others. Address

ALBERT W. PALMER, President

The Chicago Theological Seminary
5757 University Avenue Chicago, Illinois

You and I and The Movies

by Rose R. Terlin

50 cents

- Celluloid and silver screens! A close-up of the social aspects of the movies which will be a guide to exploring the magnitude of the industry and its role in creating public and private opinion.

THE WOMANS PRESS
600 Lexington Ave., New York

UNION LESSON HELPS

on the International Uniform Lessons
**stand for and proclaim
the heart of the Gospel**

Union periodicals aim to present only constructive truth. They refrain from controversial discussion of doctrines which are not fundamental and on which evangelical Christians hold varying views. They are thoroughly practical as well as Biblically sound.

Write for free specimen copies
AMERICAN SUNDAY-SCHOOL UNION
1816 Chestnut St. Philadelphia, Pa.

Look to Greenwood for all Your Church Bulletin Requirements . . .

Special CHRISTMAS Bulletins.

Continuous Weekly Bulletins that are Different—Inspiring—Attractive—Seasonable.

Bulletins that will increase your regular attendance. A Service you cannot afford to be without.

Write for your samples today.

THE GREENWOOD COMPANY
READING PENNSYLVANIA

Communion Cups

Send for Folder and SPECIAL OFFER at low prices. Glasses \$1.00 Dozen, Tray and 36 glasses \$5.50 up. Beautiful CHROMIUM-PLATED, Aluminum, Wood and Silver-plated Services. Collection & Bread Plates. Pastor's Sick Outfits, etc.
Thomas Communion Service, Box 340 Lima, Ohio



be true enough of the experiences of trouble and calamity; but that these are not normal. The ordinary man will admit that religion has its uses for the dark hours. It has its consolation prizes for the defeated, and hope for the despairing, and comfort for those who are in the depths of some moral failure. But the ordinary man is not very often overwhelmed by a sense of defeat, or overtaken in despair. What of life's happy hours, its healthy glad experiences? Has religion anything to do for us here, except to bring a sense of strain and add a kind of burden to our life? Is there any place for faith, any need for it, in the life of the ordinary healthy minded individual?

Well, the answer is just the same. The just shall live by faith, and there is no other way of really living, of finding the real quality and fulness of life. There is a question which some people never ask about life, and that is about its quality, its depth of experience. We so often forget that we can have life on all sorts of levels. We talk, for instance, about happiness, as if there were only one kind of happiness; when as a matter of fact there are all sorts and qualities of happiness, from the physical thrill of a nerve to the joy of the artist looking at a sunset. And the quality of our life does not depend on the range of our experience, the adventure with which we meet the variety of our opportunities. It depends on what we find in them and what we are able to get out of them; it depends on the response they are able to awaken in us. There is far more real life sometimes for one man within the four walls that bound his cottage and garden, than another can find in a great city with every door of excitement and enterprise which money can throw open to him. One of the things which our great novelists are doing for us today is to give us an insight into that which some people call life, into the depth and quality of it; and that, of people who have every means at their disposal for exploring and tasting the experience. And what a disclosure it is, how shoddy, how shallow, how tasteless, how rotten, so that the best picture that Mr. Galsworthy can make of it is a white monkey with a sucked orange in his hand, looking out into a world from which he knows he has not found the secret, and feeling somehow that he has missed the best; with this for suggested motto: "Civilization caught out."

Faith the Key to Life

Now the point about faith—faith in God who is the Father who loves us and has a place and design for our lives, and whose love is the meaning of everything, is that there alone you have the key to life. There alone you have the entry to it, in its reality. Even in its normal ex-

perience, we can only live, as we live by faith.

Take love for instance; all the feeling side of our nature which gets us into touch with others and brings them into our lives and takes us out into theirs. Can we find the real good of love until we see that it is divine and that God is in it? Can we keep it pure, and respond to its demand for sacrifice and welcome the sympathy by which it brings into our hearts the burden of others? Can we do that, if we merely take it as a shallow pool somehow gathered in our lives in which we can sail our little toy boats of trivial affections: if with faith's vision we have not seen that it is the link with a great ocean on which we are meant to set sail, and yield ourselves to all that love demands of us and all that it challenges us to do and to be to one another, because the call of love that binds us into one is the call of God, and its links, links that unite us to God and to His purposes?

It is by faith we truly love, by faith we follow love's leading, by faith we carry its burdens, by faith we enter into its wonder and its joy, by faith we keep loyal.

Or take money, and all that money can buy, all the happiness of the world that throws its gifts at our feet. Can we possess anything till we see the real good of it in the kind of life it can help us to live, in the kind of service it can help us to do. Above all, can we truly possess anything save as we see God's hand in it and find God's love in it, till the whole of earth's golden store becomes sacramental with the Divine mercy? The thing that damned his money for the prodigal in the story, and has damned it for many a prodigal since, was that he saw nothing beyond it, except that it was his, and offered him the chance to indulge his lower instincts and pamper his selfishness. He saw nothing beyond it, no hand of love stretched out to give it to him for the higher uses of his life. "Give me the portion of goods that falleth to me," he said. No reverence there, no faith, no Father heart behind to trust him with these goods, nothing to make them sacred and keep him from self indulgence. The result was that they became his curse, as possessions without reverence always do, and at the end he missed the real good of them, for in the end he had nothing but husks to eat, in a world which had become a swine field. It is by faith, by reverence, we possess and we enjoy.

Or take work. It is the staple good of life for every honest and healthy minded man, and there is a real joy in it. But how can we find the joy and be saved from the sense of futility which is the curse of labor, but by seeing the value of our work in the light of the mastership of God? Go to the shipyard where

(Turn to page 167)



Did You Get Yours?

1936 Sample packets have been mailed. If we missed you we are sorry. A postal request will bring you complete set of samples by return post.

Finest assortment we have ever produced. Plan now to make this the *Best Christmas* for you and your church.

CHURCH WORLD PRESS, Inc.

AUDITORIUM BUILDING

--

CLEVELAND, OHIO

• ILLUSTRATIVE DIAMONDS •

SELECTED BY PAUL F. BOLLER

CHRIST REALLY HELPS

A Chinese came to a missionary one morning and said, "Last night I had a dream. I dreamed that I had fallen into a deep pit where I lay quite helpless and hopeless. A priest of Confucius, passing by, looked over the edge and said, 'Take my advice, friend; if you are ever fortunate enough to get out, watch your step lest you slip and drop again.' A little later a priest of Buddha appeared and, reaching over the edge, said, 'If you climb up a little so as to grasp my hand, I will pull you out.' But I could not climb. Then Christ came. He lowered himself into the pit, put his arm around me, and carried me out of my distress."

T. E. Gouwens in *Can We Repeat the Creed?*; Cokesbury Press.

HOW PRAYER OPERATES

Jesus taught men to pray "in His name," in His spirit, after His method. He said that "if we ask anything according to His will," God hears us. Divine power must be exercised divinely. No man can hope to manipulate all the forces of earth and sky according to his own mood and whim just because he is on his knees. God has His own purposes, and our prayer must operate steadily within that spiritual order which He maintains.

Here is a river flowing calmly, but strongly and evenly in a certain direction. How much better I can swim in that stream when I put myself into the current and swim with it, rather than against it or across it! When I pray, I am not trying to change or to overcome the current of God's gracious will. Praying in the spirit of Christ, I put myself into the stream of His desire for me and for all mankind. "His will is our peace," and the mighty energy of His will, when we strive to bring ourselves into harmony with it, bears us on into life eternal.

Charles Reynolds Brown in *The Master's Influence*; Cokesbury Press.

I cannot put his presence by, I meet him everywhere.
I meet him in the country town,
the busy market square.
The mansion and the tenement at-
tests his presence there.

He comes to break the barriers
down, raised up by barren creeds.
About the globe from zone to zone,
like sunlight he proceeds.

He comes to give the world's
starved heart the perfect love it
needs.

The Christ whose friends have
played him false, whom dogmas
have belied,
Still speaking to the hearts of men,
though shamed and crucified,
The Master of the centuries, who
will not be denied.

—Harry Kemp in
The Voice of Christmas.

THE CENTRAL MEANING OF CHRISTMAS

Persian lore expresses the belief that at the river of death the soul of man meets a beautiful, shining figure, which says, "I am your true self, your best self, your real self. I am the image of your ideals, your strivings, your resolves, your determined purposes. I am you. Henceforth, we merge together into a harmonious life." While this is Oriental imagery, it nevertheless brings to our minds the towering importance of our ideals, our desire to be friendly with the best we know. The three visitors from the East, being wise, appreciated this essential fact, and were lonely in their souls for a God whom they could love and come to know as a Friend. Here is the central meaning of Christmas: God became flesh and dwelt among us. He

came to help us in the only way that we can be helped. He identified Himself with us; He shared our mode of living, faced our temptations, hungered and thirsted with us, was loved and was hated, bore our griefs, and fought our battles. Certainly we should be glad on Christmas Day! But we should also be grateful! We should bring not only our gifts of gold, frankincense, and myrrh, but this gift of our lives. For the star of Christmas leads us by its light of friendliness, by its infallible direction, and by its mystery to God whom we seek.

Carl Knudsen in *Renewed By the Spirit*; Fleming H. Revell Company.

KEEPING CHRISTMAS

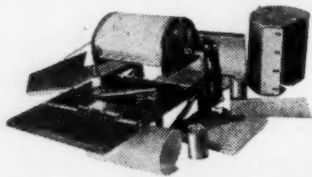
Lighted trees are appearing in the squares. Shop windows are filled with beautiful gifts that people have been preparing all year for the occasion. The windows of homes are hung with evergreens and holly. Groups everywhere are practicing Christmas carols. There is a growing elation in the air, which thrills one more and more as the greatest festival on earth approaches!

Christmas is no ordinary celebration. It is marked with these and many other symbols of joy and beauty. But I would mark it with something greater.

If I merely re-sing the Christmas carols, re-read the Christmas story, re-act the Nativity, give gifts to those whom I love, and measure out a bit of charity to those not so fortunate as I, I shall be keeping Christmas—outwardly.

But I would keep Christmas within as well as without. As I sing and give and worship, I would seek a greater symbol for Christmas—the symbol of a difference in my everyday living.

There is some sacrifice that I can make. There is some attitude that I need to develop or one that I must change. There is an unworthy habit for me to break, putting a good one in its place. Some of my ideals needs to be checked and some of them strengthened.



PRINT YOUR PROGRAMS

... bulletins, etc., in attractive colors. Reach your isolated members with a neat form letter. Build up your attendance with notices, and invitations made on the Vari-Color Duplicator. It's so simple a child can operate it.

Vari-Color Duplicator (complete) \$29.75

Liberal allowance for your old duplicator ... terms to ministers in good standing.

Single Color Duplicators - - \$14.50 and up.
Illuminoscopes (a great aid in stencil preparation) - - - - - \$3.95

Vari-Color Duplicator Company

Dept. 1.

Ottumwa, Iowa

BE READY for *Opportunity!*

CENTRAL UNIVERSITY
(estab. 1896) has enabled hundreds of ministers to complete their university work by correspondence. Competent faculty. Individual instruction.

Reasonable fees ... Write for further information and catalog.

CENTRAL UNIVERSITY
IRVINGTON, INDIANAPOLIS, INDIANA

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog
INDIVIDUAL COMMUNION SERVICE CO.
ROOM 382 1701-63 CHESTNUT STREET, PHILADELPHIA, PA.

RADIO-MAT
Talk from your screen with your quickly TYPEWRITTEN MESSAGES
50 RADIO-MATS \$1.50
WHITE, AMBER or GREEN
Accept no substitute
IS THE STATIONERY OF THE SCREEN
Make Your Own Slides on Your Typewriter—use—**RADIO-MATS**
Write for free samples
RADIO-MAT SLIDE CO., INC.
1818 Broadway Dept. A
New York, N. Y.

There is at least one definite thing in my personal living that I know I can change to mark my keeping Christmas.

Hazel L. Evans in *Follow Me*; December, 1935; The Westminster Press.

NO EAST OR WEST

One evening in January I sat at the annual dinner of the Y.W.C.A. in Honolulu. At the tables around me were Chinese girls, Japanese girls, Hawaiian girls, Caucasian girls, and the girls of mixed racial strains. I detected no sense of racial superiority. At the conclusion of the program a dozen of these girls went to the center of the room, joined hands, and sang:

"In Christ there is no East or West,
In Him no North or South."

A Service of Worship from the Holy Scriptures

As Used in The First Congregational Church, Hollis, New Hampshire, William C. Sipe, Minister

COLLECT for silent prayer:

"Teach me thy way, O Lord;
I will walk in thy truth." Psalms 86:11.

QUAM DILECTA, by the Choir, Habakuk 2:20.

"The Lord is in his holy temple:
Let all the earth keep silence before him."

CALL TO WORSHIP, Genesis 28:16,17; Psalms 34:3, 95:1.

"Surely the Lord is in this place.
This is none other than the house of God, and this is the gate of heaven.
O magnify the Lord with me, and let us exalt his name together.
O come, let us sing unto the Lord;
Let us make a joyful noise unto the rock of our salvation."

HYMN OF PRAISE, Psalm 100. (Metrical version of Psalm 100 by Watts.)

PRAYER OF CONFESSION, in unison, Psalms 13,25. (Selected verses as found in hymnal.)

ASSURANCE OF PARDON by the minister, Romans 8:1; Luke 19:10; 1 John 1:9.

"There is therefore now no condemnation to them that are in Christ Jesus.

For the Son of man came to seek and to save that which is lost.

If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

HYMN OF TRUST, Psalm 23. (Metrical version of Psalm 23.)

PASTORAL PRAYER, The Prayer of Manasses; Daniel 9:4-19.

THE LORD'S PRAYER, Matthew 6:9-13.

RESPONSE by the Choir, Psalms 43:3.

"O send out thy light and thy truth:
let them lead me; let them bring me unto thy holy hill."

OLD TESTAMENT LESSON, Nehemiah 8:1-8, 12.

NEW TESTAMENT LESSON, Matthew 13:1-23.

ANTHEM BY THE CHOIR, Isaiah 52:7, 9.

THE SERMON ON THE MOUNT, Matthew 5-7. (A modern translation of these chapters.)

ANTHEM, by the choir, Matthew 7:24-27.

OFFERTORY, sentences by the minister, Proverbs 3:9; 2 Corinthians 9:7; Acts 20:35.

"Honor the Lord with thy substance,
and with the first fruits of all thine increase.

Every man according as he hath purposed in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver.

Remember the words of the Lord Jesus, how he himself said: It is more blessed to give than to receive."

RESPONSE by the choir and congregation, 1 Chronicles 29:14.

"All things come of thee, O Lord,
And of thine own have we given thee."

PRAYER OF DEDICATION, all uniting. (Verses from the Psalms.)

"I will not forget thy word, O Lord.
Yea, I shall observe it with my whole heart.

I will meditate on thy precepts;
I will run the way of thy commandments;

For I trust thy word,
And I shall keep it unto the end."
Amen.

BENEDICTION. Numbers 6:24-26.

I am still under the spell of that evening. If the spirit in that room pervades the lands around the Pacific, there is no danger of war. If not, then we face the greatest catastrophe the human race has ever known.

Ivan Lee Holt in *The Search for a New Strategy in Protestantism*; Cokesbury Press.

CHURCH ATTENDANCE AS A THERMOMETER

Church attendance serves as a thermometer to register one's interest in and loyalty to the Christian religion; and when one's attendance stands at zero, the chances are that one's interest in things Christian is not at the boiling point. People interested in business are at their places of business; people interested in politics are to be found at the polls; and people interested in common forms of religious life are likely to be found in the neighborhood of a church. One of the best ways for a man or a woman to let other people see and know that he believes in personal religion and is in earnest about it, is to go to church.

Raymond Calkins in *The Christian Church in the Modern World*; The Macmillan Company.

THE PLACE OF PRAYER IN EXPERIENCE

Some summers ago, while browsing about in a country lane near our summer camp, I found in a fence corner, almost hidden by briars, a huge native stone hollowed out for a watering trough and bearing the noble inscription, "My strength cometh from the hills." But there was no water in it. It was filled with dead leaves and rubbish. Upon inquiry I found that there was a well on the hill above and upon examination I discerned that there was plenty of water in it, but that the pipe between the two was rusted and broken. The need was there and the means to supply the need, but some contact had to be provided between the two.

That suggests the place of prayer in experience. There are a good many things in life which we can very well do without, but God is not one of them. Without him life is empty and shallow and filled with rubbish.

Roy L. Minich in *The Christian Century Pulpit*; March, 1933; The Christian Century Press.

The Coming D. L. Moody Centenary

THROUGH a series of international Moody Centenary celebrations the attention of the Christian world will be directed in 1937 toward D. L. Moody and the work which he established while engaged in his extensive evangelistic campaigns.

According to an announcement made by Dr. Will H. Houghton, President of The Moody Bible Institute of Chicago, founded by D. L. Moody in 1886, the Institute will be foremost in the observation of the Centenary of Moody's birth. Through its British Centenary Committee, of which the Marquis of Aberdeen is President, Sir Leon Levison, the Chairman, and Maurice Elrington, the Secretary, together with many outstanding Christian leaders of Great Britain, plans are now being made for a simultaneous observance abroad. Among the American speakers who will represent the Moody Bible Institute in Great Britain will be Dr. Harry A. Ironside, pastor of the Moody Memorial Church of Chicago, Evangelist "Mel" Trotter, superintendent of the City Mission in Grand Rapids, Michigan, Dr. Max I. Reich, member of the Extension Staff of the Moody Bible Institute and Dr. Will H. Houghton. Meetings are already scheduled for the principal cities of England, Scotland, Wales, and Ireland.

Beginning in January, forty-five great metropolitan Bible Conferences will be held throughout the United States and Canada. The Rt. Rev. Bishop John Taylor Smith, K.C.B., C.V.O., D.D., Chaplain General of the British forces during the war and one of the leading British Keswick speakers, a strong evangelistic leader, Jock Troup, Superintendent of Tent Hall, Glasgow, Scotland, who was used of the Lord in the great revival among the fishermen of Scotland fifteen years ago, the Rev. Herbert Lockyer of Liverpool, England, biblical preacher of inspiring presence and power and the Rev. Chas. T. Cook, Editor of The Christian, London, England, will supplement an American team of speakers, which will include Dr. William Evans of California, internationally known Bible Teacher, first graduate of the Moody Bible Institute, and afterward a member of its faculty, Dr. Harry Rimmer of Duluth, Minnesota, known everywhere for his popular, but thoughtful lectures on "Science and the Bible," Dr. Will H. Houghton, and others.

These outstanding Christian leaders will speak at each of the metropolitan conferences, tentative plans for which have been made for the following cities:

In Eastern states, New York, Philadelphia, Boston, Baltimore, Pittsburgh, Buffalo; In the South, Atlanta, Birmingham, Louisville, Nashville, Little Rock, Memphis, San Antonio, Houston; in Central states, Chicago, St. Louis, Cincinnati, Indianapolis, Detroit, Cleveland, Kansas City, Tulsa, Wichita; in the far West, Seattle, Spokane, Portland, Salem, Eugene, Carson City, Sacramento, Stockton, San Francisco, the Bay cities, Los Angeles, San Diego, Phoenix, Tucson and El Paso. Among Canadian cities are: Toronto, Winnipeg, Vancouver, and Victoria. Other cities will be added as the celebrations progress.

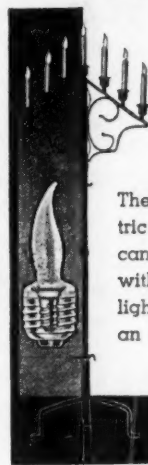
This occasion presents a unique opportunity for a re-emphasis of the things for which D. L. Moody and the Moody Bible Institute, for the past half century, have stood—Bible teaching and soul-winning, and Christian leaders everywhere are being invited to co-operate.

Famous Friends of God, Hero-Tales of the Faith, by Mott R. Sawyers. Fleming H. Revell Co. 190 pages. \$1.50.

The author is pastor of the First Presbyterian Church of Centerville, Iowa. This book contains a series of short stories about twenty-eight different individuals which have exercised their faith under varying and trying circumstances from Old Testament times unto the present time.

From Old Testament times, the writer vividly pictures the midnight struggle of Jacob by the desert stream, the temptation of Joseph in Potiphar's household and Ruth, the Moabite—the girl that was worth more than seven sons. He chooses the famous and heroic family of the Maccabees from the Inter-Testament times. He tells how Mattathias the Father and his several sons upheld the Jewish faith. The bravest of the brave portrays Jesus before Pilate. From the church fathers he takes Ignatius and Athanasius as worthy examples of faith. The Middle Ages furnish the noble examples of—Peter, the Hermit, Richard, The Lion Hearted and Joan of Arc. John Knox, the Scotch Reformer, and Bernard Palissy, the Huguenot Potter, are also described as upholders of the faith. The representatives of the American Colonial period who were faithful are mentioned—William Bradford, Governor of the Massachusetts Bay Colony, William Penn, the founder of the Pennsylvania Colony, and Nathan Hale, the Revolutionary War hero. Those of the Civil War period who manifested their faith are—Harriet Beecher Stowe, author of Uncle Tom's Cabin, Wendell Phillips, the Agitator, David J. Farragut at the battle of Mobile Bay, General Grant in his battle with death. Others who have been courageous are mentioned—Garfield who read his Bible and General William Booth. Modern examples include—Lieut. Hobson as the outstanding Spanish-American War veteran, and of Sergeant Alvin C. York.

NALCO CANDLE FLAME LAMPS



Bring the glow of candle light to your church...

These beautiful hand-made electric lamps are shaped like a candle flame; they illuminate with the soft glow of candle light—hard to distinguish from an actual burning candle.

And They Cost Less

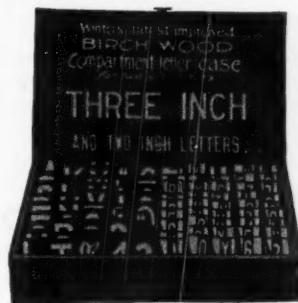
to burn than ordinary electric lamps, consuming only six watts on regular 110 volt circuit—guaranteed for 1000 hours.

Candle Flame Lamps are available for either medium (standard) base or candelabra base. Beautify your candle-type fixtures by equipping them with Candle Flame Lamps, and enhance the attractiveness of your church interior.

Send 25c for sample lamp and mention your church supply dealer when writing.



North American Electric Lamp Co.
1153 F South Broadway, St. Louis, Mo.
Co. Made in U. S. A. by American Workmen.



Freshen Up Your Bulletin!

A NEW set of changeable letters will do wonders for your old bulletin—you can paint the background yourself, and make your message stand out as it did when your bulletin was new.

Our letter equipment will fit most types of bulletins—each letter lithographed in white on black steel background—durable, convenient.

New sign panels to fit your old cabinet can be furnished in any desired size at small cost. Or you can build your own cabinet from our free blue prints and have a complete new bulletin at a great saving. Write for information.

H. E. Winters Specialty Co.

Dept. 18—308½ Eas. 4th Street
Davenport, Iowa

PASTORS

10 Cents a day buys Your Choice of 7 Models
New Remington Portable, and Noiseless Type-
writers.

\$19.75 Buys New Excellograph "PRINTSWELL"
Rotary Stencil Printing Duplicator.

\$3.50 Buys Legal Size "Economy" Gelatin Film
Duplicator.

Rebuilt Typewriters, Mimeographs, All Office
Machine Supplies. Catalogue Free.

PITTSBURGH TYPEWRITER SUPPLY Co.
Dept. 15 339 Fifth Ave. Pittsburgh, Pa.

STANDARD ANTHEMS

by outstanding composers of church
music, published with excellent bind-
ing in volume form only.

AT ONLY A FRACTION of the
cost of the same anthems published in
separate form, these carefully selected
works should be in the library of every
choir. *Announcement on request, stat-
ing prices and contents of all volumes.*

The Choir Library West Lafayette,
Indiana
(Kindly Mention Church Management)

MOTION PICTURES

For Your Church

16mm and 35mm SILENT and SOUND

... Also ...

PROJECTORS OF ALL KINDS FUR-
NISHED WITH NO CASH PAYMENT
IF YOU BOOK YOUR PICTURES
FROM US

16 Years Serving the Churches

Send for FREE Catalogue—

IDEAL PICTURES CORP.

30 East 8th Street CHICAGO, ILLINOIS



MOVIE EQUIPMENT. Complete
Stock. New and Factory Rebuilt
Moving Picture Machines, Sound
Equipment, Screens, Booths, Opera
Chairs, Spotlights, Stereopticons,
Film Cabinets, Portable Projectors,
M. P. Cameras, Generator Sets,
Reflecting Arc Lamps, Carbons,
Tickets, Mazda Lamps and Supplies.
Send for Free Catalogue "G."

MOVIE SUPPLY CO., LTD.
844 So. Wabash Ave., Chicago

The Friendly Four

By Otis Moore, Tipton, Iowa

FOR five years the young people of
the Sugar Creek Presbyterian church
and the Bennett, South Bethel and
Rochester Methodist churches of Cedar
county, Iowa, have had an organization
which is called the "Friendly Four." The
officers are president, vice-president, sec-
retary and treasurer, representing each
one of the four rural churches which
make up the group. In addition to these
officers, each church selects a young man
and a young woman who make up the
program committee. These eight, with
the officers, meet and draft the outline of
the Sunday night devotional services
which are held in turn at the four
churches, covering a three months pe-
riod. A new program committee is se-
lected after the completion of about 14
services for it is usually the custom after
the completion of a quarter's series to
go visiting for a Sunday or two to other
country churches who feel the need of
the inspiration of the Friendly Four's
presence.

For example such a service was held
recently in the Red Oak Presbyterian
church. Almost an even hundred people
were present. The Friendly Four presi-
dent took charge of the service. A repre-
sentative young person from three
churches of the four, two boys and one
girl spoke on "Young Folks and Bible
Study," another speaker, "Young Folks
and Their Joys," "Young Folks and the
World's Great Need." A fourth speaker
was to have discussed "Young Folks and
Prayer," but was unable to be present on
account of illness. Special music was
furnished by still another church. After
the talks, perhaps a dozen of the young
folks participated in a Forum discussion
of questions which grew out of the talks.
Everyone is permitted to have his "say"
no matter how iconoclastic his ideas may
be. The young folks learned two new
hymns that evening.

In the regular round of Sunday night
Friendly Four meetings the service will
be set for Sugar Creek, for example. The
music leader then for that evening will

be from Rochester and the discussion
leader from Bennett. The next Sunday
the meeting will be held at Rochester
with a leader from Sugar Creek and a
music leader from South Bethel. It has
been customary for the young people to
vote in open meeting as to what topic
shall be discussed in the three months
series. Often each person in the group
has been asked to write on a slip of
paper topics that he or she would like
to have discussed. The program com-
mittee outlines the series from these top-
ics suggested.

The series so far have included "Prac-
tical Problems of Young Folks," "Chris-
tianity Around the World," "Twelve
Books of the Old Testament," "Twelve
Books of the New Testament," "Great
Living Christians," "Young Folks Around
the World." Scripture verses or passages
appropriate to the topic are found and
passed out through the group. Also there
is always a period of prayer in which the
young folks lead. Christian Endeavor,
Epworth League, Baptist Young People
Society and other "helps" are used in
preparing the material for these services.

The older folks of the churches are
urged to come to these evening meetings
but the services are entirely in charge
of the young folks. It is an amazing
thing to note how some of the young folks
have grown in ability to speak and in
general leadership.

About forty young people have been
either discussion leaders or music lead-
ers and perhaps as many more have par-
ticipated in the discussion. Though there
is always a good deal of reticence to
overcome in working with groups of
farmer young folks, it is surprising how
well some of the leaders have done who
have not even had high school training.
In fact, one of the outstanding leaders
is a young man who completed only the
eighth grade. As one of the ministers has
often said, "Young folks have brains and
life to use them."

At least one devotional service each
year is held along the river. The Friend-

"Since using this
regular system of
statements—our
envelope giving
has doubled in
two years."

E. EDW. CARLSON
Fin. Sec'y.



A Better Financial System... for your Church

Don't burden your financial secretary with unnecessary detail. He is giving his
time—make his work easier. This record simplifies bookkeeping and keeps collec-
tion up-to-date. Write us giving the number of your weekly contributors and we
shall be glad to send you a complete sample set of sheets, together with an esti-
mate of the cost. Address: Church World Press, Inc., Auditorium Bldg., Cleveland, O.

ly Four has also been responsible for the presentation of several high class religious plays. The evening service, each week, always closes with a period of silent prayer for the absent ones and with the Mizpah benediction.

One of the notable features of Friendly Four activity is the Full Moon party which has been held now every month for five years at full moon time. Each person brings five cents which covers the expenses of the refreshments which are, of course, very simple. More than 350 different young people have attended some one or more of these Full Moon parties.

The Just Shall Live

(From page 162)

a big liner is building. Ask the first man what he is doing and he may say he is driving a rivet. Ask the next, and he may tell you he is earning his wages. Ask a third, and he may tell you that he is helping to build a boat. Which gets the most joy out of it? Surely he who sees by faith the biggest meaning in his little task. But faith gives a wider outlook still, for it sees the ocean of God on which that ship may sail, the bridge it will build between nations who are God's children, the service it can do in feeding God's world or in carrying His truth. By faith, we work and find the joy of work, for by faith we realize that we co-operate with God. As Hocking says, "To see a thing in its large meaning, to throw over it a great dome—that is happiness and that is religion."

Or take the service of others, which is an instinct with us. There is no satisfaction such as that gives. But can we serve others without faith, and go on doing it? Once in a while we can do it by a spasmodic act when the mood is on, and some one in need surprises us into a kindly deed. But can we go on doing it against the opposition of selfishness, against the despair and cynicism which tells us it is useless? Can we carry it to the point of redeeming people, to the point of going out to people who are down and sunk, and meeting them with the message and hope of a new life? Can we do that without faith, without the hopes and assurances of faith, without the insight that tells us, in spite of appearances, that the poor devil in the gutter is still a child of God, and that in his twisted passion-besotted heart he carries a seed of immortal life? It is by faith we serve, by faith we find the real inspiration and satisfactions of service to others.

Tolstoi was a man who had tasted and knew love, fighting, adventure, luxury, art, music, the whole gamut of that which is supposed to make life full; and it brought him nothing but a sense of weariness, till he awoke to faith. Then this was his confession of his real experience, tested out in daily life. He was

WHY BUY ELECTRONICS WHEN THE GENUINE COSTS LESS?



There seems to exist an impression that it is impossible to obtain a good pipe organ at the price of electronic instruments. This is an erroneous opinion, for the Wicks Company built an organ costing considerably less, as early as 1930, but not having the novel characteristics of the electronics it failed to receive the same amount of publicity.

These Wicks organs are of finest quality, voiced by internationally famous artists FOR YOUR CHURCH. Maintenance expense is negligible and a TEN YEAR GUARANTEE accompanies every instrument.

Therefore, we say again: "Why buy electronics when the genuine costs less?" There is a two manual and pedal Wicks organ available for as little as

\$820.-

Hundreds in use. There is one near you.

WICKS ORGAN COMPANY

DEPT. C.M.

HIGHLAND, ILLINOIS

out in the woods, he tells us, listening to its sounds, seeking God. And then this flashed upon him:—"I remembered that I only lived at those moments when I believed in God. I need only to be aware of God to live. I need only forget Him, or disbelieve in Him, and I die. 'What more do you seek,' said a voice. 'This is He, He is that without which we cannot live. To know God and to live is the same thing.' And all within me and around me lit up, and the light did not again abandon me. And strange to say, the strength of life which returned to me was not new. It was quite old, the same that had borne me along in my earliest days."

It is by faith we live. For this is life, even life eternal, says Jesus, the real quality of the life which is everlasting, "to know Thee the only true God and Jesus Christ whom thou hast sent."

Christ's Adventures by Charles S. Muir. Fleming H. Revell Company. 96 pages. \$1.00.

This is a missionary volume in biographical story and deals with great Christian characters whose lives shaped history. There are seventeen chapters beginning with Christ, and treating such personalities as Paul, the Pillar Saints, Augustine, Saint Patrick, Columba, Boniface, Clovis, Olaf, Saint Francis, Raymond Lull, Francis Xavier, Roger Williams, John Elliot, William Carey, Mofatt, Livingstone, and heroes of the South Sea Islands and the South Ameri-



True Christmas Cheer . . .

Help to Make Others Healthy



The National, State and Local Tuberculosis Associations of the United States

can Indians. The volume is very readable, and should appeal to youth. It is suggestive and helpful as it furnishes the story of results obtained by following the command of Christ "Go ye into all the world and teach." P. L. F.

A Year's Preaching

By G. Merrill Lenox*

THE sermon topics and texts listed below are those used by the writer in his Sunday morning worship. Not all of them were preached the same year. Substitutions have been made from past years for vacation Sundays, days when supply pastors were in charge, and for several messages having only local interest and application.

In this list one will find due recognition given to special days, Christian seasons, the sermon series idea, and emphases of all varieties. A studied attempt has been made not to ride a hobby. Therefore, evangelism, missions, stewardship, problems of the social order, and the devotional life are treated in proportion to their importance.

If most of the topics arouse interest without appearing to be cheap or spectacular and, if they indicate long-time planning, the writers purpose has been carried out. He sets up his preaching schedule for the entire season during his summer vacation, leaving plenty of open dates for messages designed to meet those situations which he cannot foresee. He believes the Lord can inspire the preacher as he sits in his study six months before a sermon is to be preached a little more readily than late on Saturday night at the zero hour.

September — (Post-Vacation Month)

1. "The Heart of Religion" — Micah 6:8. (Labor Sunday).
2. "The Call of the Deep" — Luke 5:4. (Post-vacation sermon).
3. "One Man Power" — John 1:6.
4. "The Oxford Group" — (An appraisal of Buchmanism).
5. "Christian Is As Christian Does" — Matthew 7:21.

October — (Home-Coming Month)

1. "The Bitter Cup" — Matthew 26:27. (A Communion Service).

2. "To the Work" — John 11:9; 9:4. (Home-Coming and Rally Day).
3. "The New Evangelism" — Luke 5:10.
4. "Victors Plus!" — Romans 8:28,37.

November — (Loyalty Month)

1. "The Church of My Dreams" — Matthew 16:8. (Communion Service).
2. "Fools for Christ's Sake" — Acts 26:24. (Armistice Peace Sermon).
3. "Gossiping the Gospel" — Acts 1:8.
4. "Living As If —" — John 14:6. (Thanksgiving Sunday).

December — (Christmas Month)

1. "Yes, I Believe" — Mark 9:24. (Communion Service).
2. "Through Four Hundred Years." (International Bible Celebration).
3. "Make Room for Beauty" — Luke 2:7.
4. "A Song in the Night" — Luke 2:14. (Christmas Sunday).
5. "The Land of Oblivion" — Philippians 3:13-14. — (End of Year).

January — (Home Life and Missions)

1. "Does Jesus Christ Live Here?" — Corinthians 13. (Family Sunday).
2. "Whither Bound?" — Hebrews 12:8.
3. "The Urgency of Life" — Job 14:14.
4. "The Tale of a Whale" — Book of Jonah (Missionary Sermon).
5. "Why Do Men Suffer?" — Romans 8:26-30.

February — (Social Emphases)

1. "Calm in the Face of Calamity" — Mark 4:39. (Communion Service).
2. "In Terms of Black and White" — Luke 10:33. (Interracial).
3. "This Man Kagawa" — John 1:6.
4. "Splendor of God" — Matthew 28:19-20. (Missionary Sermon).

March and April — (Lent and Easter)

1. "The Cross and the Sinner" — Isaiah 53:5. (Series begins).

2. "The Cross and the Sufferer" — Matthew 8:17.
3. "The Cross and the Social Order" — Psalm 74:4-5.
4. "The Cross and the Christian" — Mark 8:34.
5. "The Cross and the Centuries" — I Corinthians 1:23.
6. "The Cross and the Conquest" — John 12:32. (Palm Sunday).
7. "HE'S BACK AGAIN" — Acts 3:15. (EASTER).

8. "Who Owns the Ocean?" — Psalm 24:1. (Stewardship Sunday).
9. "The Genuine Article" — Acts 4:12.

May — (Month of Special Days)

1. "His Own Clothes" — Mark 15:20. (Fathers' Day).
2. "The Measure of Motherhood" — John 19:26. (Mothers' Day).
3. "If I Were Twenty-One" — Philippians 4:8. (Youth Day).
4. "It shall Not Be Again!" — Isaiah 2:4. (Memorial Sunday).
5. "Do It Again!" — Acts 3:15. (Pentecost).

June — (Another Month of Special Days)

1. "What Are You Worth?" — Psalm 4:8. (Baccalaureate Sunday).
2. "The Greatest Discovery" — Matthew 8:1-6. (Children's Day).
3. "The Sunset Years" — Psalm 71:18. (Sermon for the Aged).
4. "We Ought To Be Like That!" — Matthew 5:48.

July — (Nature Month)

1. "The Fragrance of Christ" — II Corinthians 2:15. (Communion Service).
2. "A Basket of Summer Fruit" — Amos 8:1.
3. "The Stars and Sisera" — Judges 5:20.
4. "Peace Like a River" — John 14:27.

August — (Sermons of Comfort)

1. "Empty Days" — Job 7:3. (Communion Service).
2. "The Restfulness of the Redeemer" — Matthew 11:28.
3. "Let Us Go Somewhere Else" — Mark 1:28.
4. "Men As Flowers" — Luke 9:10-17.
5. "The Kindly Yoke" — Matthew 11:30.

Challenge and Power, by Wade Crawford Barclay. The Abingdon Press. 207 pages. \$1.

This is a book designed for praise, prayer and fellowship. Dr. Barclay has had a wide experience with religious workers and work, and is ably qualified to assemble such a book for private devotions. The volume is replete with timely illustrations and life stories. One might call each chapter a sermon germ, for a clergyman will find here helpful suggestions in Bible study. Laymen will find this book simple and inspirational. Hymns and prayers with appropriate scripture verses are well arranged. The book is pocket size and not bulky, thereby making it a good traveling companion.

P. L. F.

WILL ROGERS WRITES on "Immortality"

The lamented American humorist and philosopher was a believer in personality immortality. In a fifteen hundred word article, the genuineness of which we guarantee, he writes of life, death, immortality and heaven. It is a beautiful, homey picture which will pull at your heartstrings and strengthen your own faith.

In the January issue of "Church Management." Make sure that you will receive this number.

*Pastor, Judson Memorial Baptist Church, Minneapolis, Minnesota.

THE LEAGUE of DAILY DEVOTION

No Dues No Organization to Maintain No Public Meetings
Just a Covenant Between You and Your God

The League of Daily Devotion is composed of those men, women and children who sign a pledge that they will spend at least ten minutes each day in reading the scriptures, meditation and prayer. Early morning is the best time for most of us, but others will find the hour before retiring more convenient.

Getting Acquainted with God by Robbins W. Barstow (50c) is the official book for the league. It is an admirable little volume with devotional readings and prayers for the individual and the family circle. You do not have to order the book to sign the pledge card. But if you feel that you desire the book for the help it will give, mark your pledge card at the proper place and hand fifty cents to your pastor.

Your signed card should be returned at the earliest possible date to your pastor.

(Return slip below to your pastor)

League of Daily Devotion

MEMBERSHIP PLEDGE

Sincerely believing in the efficacy of prayer and the spiritual culture of daily devotion, I promise that I will set aside at least ten minutes of each day to be alone with my God. These minutes will be spent in scripture reading, prayer and meditation.

Name

Address

Church

Check here if you wish



**GETTING
ACQUAINTED
WITH GOD**

Robbins W.
Barstow

☐ Here is 50c.
Please have one
copy of the official
book sent me
at the special
price to members.

THE LEAGUE OF DAILY DEVOTION

Have you distributed the above pledge cards to your congregation? Many churches are doing it. There is no organization, no dues, no follow up. Simply a suggestion that a daily period of prayer is worth while.

Ask *Church Management* to send you the pledge cards you may need. No expense for this service. Order any number of books you may desire at fifty cents per copy. Books may be charged and unused, clean copies be returned in sixty days for full credit.

HE LIKES CHURCH MANAGEMENT

Editor, *Church Management*
I want to commend you for your splendid editorial in this current issue of *Church Management* on "A Preaching Mission vs. A Preaching Moratorium." It is one of the finest you have given us. I agree with you absolutely. You were exactly right: "It skirts near the danger point, however. That is the love of crowds."

With the largest congregation in a city of 60,000 I am yet at liberty to commend the article, as I have told our people that a little church in one of the back streets of our city may have more power with God than we do here, or perhaps high on one of these mountain sides there is a little band of workers who mean more to the kingdom of God than do we.

Jesus was the crowd-compeller of the ages, but he often got away from them and spoke some of his greatest messages to the individual. Surely this

mania for a crowd should be carefully scrutinized.

You are continuing to give us a great religious monthly in *Church Management*. I would sooner part with any other magazine which comes to my desk.

E. Gibson Davis,
Asheville, North Carolina.

Talks on The Prayer Book Gospels, by Francis G. Burgess. Morehouse Publishing Co., Milwaukee, Wis. 210 pages. \$2.00

This is a series of brief sermons or talks on subjects appropriate for the Church Calendar and special saint's days. The sermonettes are only two pages in length. The style is bright and to the point. Each talk is packed full of meat and thought for the worshiper. Episcopal clergy and laity will find it particularly stimulating on account of its special Episcopal flavour and phraseology.

W. R. C.



...for Christmas

What would make a better gift for your church than a Sheldon All-Aluminum Bulletin? Suggest now that the members or a group present one of these practical, year-around gifts to the church this Christmas. Also inter-changeable corrosion-proof letters to fit any bulletin.

Send For Catalog

THE ASHTABULA SIGN CO.
Box 1312C Ashtabula, Ohio

McCarthy & Simon, Inc.

ESTABLISHED 1912

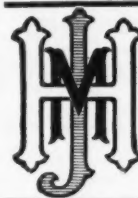
MANUFACTURING SPECIALISTS

7-9 West 36th St., New York
Just off Fifth Avenue

Finest Custom Tailored

PULPIT AND CHOIR GOWNS

Write for Samples and Prices



PULPIT GOWNS

CHOIR VESTMENTS, ALTAR
LINENS, EMBROIDERIES,
MATERIALS BY THE YARD,
DESIGNS, ETC., TAILORING.

J. M. HALL, INC.

392 FIFTH AVENUE
(at 36th Street)
NEW YORK

« CHOIR ROBES »

ell COLLEGIATE

CAP AND GOWN COMPANY

366 Fifth Ave.
Chicago, Illinois New York City
Champaign, Ill. Columbus, Ohio

GOWNS
MODERATELY PRICED
FINEST QUALITY MATERIALS

CHOIR PULPIT

E. R. MOORE CO. EST. 1907
932 DAKIN ST. CHICAGO, ILL.

CHOIR GOWNS
PULPIT VESTMENTS

Hangings-Ornaments-Fringes-
Furnishings and Supplies

CATALOG FREE ON REQUEST

The C.E. WARD Co. New London, O.

HEADQUARTERS

CHOIR GOWNS
PULPIT ROBES

Vestments • Hangings • Stoles
Embroideries, Etc.

NEW CATALOG on Request

NATIONAL ACADEMIC CAP & GOWN CO.
821-23 ARCH ST. PHILADELPHIA, PA.

"Bread-and-Butter" assured No Matter What Happens!

• Here is **improved** insurance at less cost with the largest possible amount of permanent protection for you and your family.

• The Ministers Life and Casualty Union "Ordinary Life" policy matures at age 85. Most such policies mature at age 96—11 more years of premium payments which we save you. If living at 85, the face of the policy is paid to you—11 more years to enjoy the fruits of your foresight.

• This improved policy may be had with "Permanent Disability" and "Waiver of Premium" clauses which give you, if permanently disabled, \$10 per month per \$1000 of the face of the policy without further premium payment, and payment of the full face of your policy at age 85 if living or to your beneficiary on your decease. Mail Coupon today. No obligation. No agents.

Life, Accident and Sick Benefit Insurance at Bottom Cost for Clergymen Only.



A Grain of Wheat, by Toyohiko Kagawa. Translated by Marion R. Draper. Edited by Glenn Clark. Harper and Brothers. 150 pages. \$1.00.

This short novel from the pen of the foremost Oriental Christian in the world today has gone through 200 editions in Japan and has been presented on the screen. Mr. Kagawa writes from first-hand acquaintance with the life of the poverty-stricken classes of Japan, and here we have a realistic and sympathetic portrayal of under-privileged peasants and laborers. The following quotation suggests the author's underlying faith, "The whole universe is full of God. God dwells in our hearts, in our wisdom, in our will, our whole life. That is why we are children of God. It is something to be very grateful for, I think. An inheritance to use." Mr. Kagawa's passionate conviction of the reality of Christianity, and its transforming power, is apparent in these pages.

The author's understanding of the unjust conditions that drive many into Communism and radicalism, his strongly practical interest in the development of Christian Co-operatives, his social idealism, and his conviction of the meaningfulness of human existence in spite of the experiences and futility and of tragedy—all of these aspects of his philosophy are simply and strikingly revealed in this little book. There is a touch of Romanticism, perhaps, but it is nevertheless tempered with what Albert Schweitzer has called "the steel of a full-grown idealism which can never be lost." Here we have a Christian leader who is both a realist and an idealist.

We follow the experiences of the hero, Kakichi, first as a sensitive and rather unstable young laborer exposed to "The Temptations of the Twilight," then as one upon whom the responsibility of caring for sick, poverty-stricken relatives weighs heavily. We see him slowly drawn to Christianity and becoming persuaded of the necessity of drastic reconstructions in economic and agricultural life and of the need of Christian Co-operatives. Kakichi is hounded by the police not only for his apparently radical ideals but also for the misdemeanors of his relatives. We see him as a lover, a Good Samaritan, and a soldier. We find him "convinced that, not through war and revolution, but through the spiritual rebirth of those people at home could the ultimate salvation of his country and the world be effected. In the hearts of those who work with faith and love, not for the good of one, but for the good of all men, would spring up the streams of living water that would one day overflow the world." As might be expected from the title of the book, the theme is suggested by John 12:24.

One feels that Mr. Kagawa has inserted not a little autobiographical material in his book. It is a story simply told, and I hope you will read it.

J. C. P.

Sincerity is the first and noblest character of Christian character. The man who dares to be sincere in his speech and his action, in his doubts and his faith is not far from the Kingdom of God.

Ministers Life and Casualty Union

100-B WEST FRANKLIN AVE.
MINNEAPOLIS, MINNESOTA

12-36

Please send me full information on the Endowment at-age-85 policy as announced in the December issue of "Church Management."

Clip and mail.
Get the Facts.
YOU save!

Name

Address

P. O. State

Date of Birth
Month Day Year

Denomination



• THE EDITORIAL PAGE •

So You Want To Be A Preacher

A REQUEST comes to us from one who feels that he should enter the ministry. We cannot tell him whether or not he should. Instead, we have prepared this general statement. From it the candidate may judge himself. How does this measure up with your idea of the job.

1. A sense of divine calling. No young man, or woman, should consider the ministry unless he is moved by this force of propulsion. If one can be satisfied in any other calling it is better for him to follow it. The ministry, at best, is a difficult, undefined, misunderstood task. It would be foolish to encourage one to enter it unless he feels that he will not be happy elsewhere. This divine call may be interpreted differently today than in some other ages. The call may not be visual or audible, but it plays upon the conscience. If one must preach, he should. But it should never be undertaken without this premise.

2. Adequate preparation. Scholastic requirements are high. The ordinary course of ministerial training includes four years of college and three years of professional school or seminary. Indications are that the seminary course will be increased to four years.

The young man who decides for the ministry should take advantage of the best in the educational field. I would recommend a course in liberal arts either for the A.B. or the B.S. degree. Then a seminary should be selected which has a connection with some great university. I think that every chance given for a elective in the university should be used. The good candidate needs more history, more sociology, more psychology than he is normally given in the seminary.

Naturally the course of study should be laid out in consultation with the proper authorities in the student's own denomination. Before the candidate enters college he should discuss his ambitions with his pastor and asked to be received as a ministerial candidate. From that time on he assumes important obligations toward his church. That obligation will cease only with his death, and then it is transferred to the church universal.

3. He must like people. He must like their fellowship. I mean all kinds of people—rich and poor, successes and failures, employer and employee. One who does not like people and know the secret of sharing with them would be a failure in the ministry. He will hear many things which will cause heart throbs. He will weep with those who weep and rejoice with those who rejoice. He will help to bring a full manhood out of the crippled soul lost along the highway of life. He will do it not as a sense of duty but because he shares somewhat of the love which distinguished his great master.

4. And, finally, he must be a good executive. One-half of the preacher's task is the successful operation of his church. He must have the ability

of leadership. It is not an easy job to handle hard-boiled trustees, sensitive singers, over ambitious youngsters, and weave them all into the program of the church. Very few seminaries give adequate training in this leadership. So the minister must have a natural instinct for it. To that end he will read the professional journals which emphasize methods and executive procedure.

The minister will never be a rich man, so far as the goods of this world are concerned. But if he can qualify in these four particulars, together with fair ability for public address, he can be assured of a living. No one questions the need of Christianity in this confused world. There is a place for the preaching and living of religion. It is a good calling for the right person.

Three Steps to Church Efficiency

HERE are three steps, and none of them are easy, to local church administrative efficiency. The first is the acquisition of the functional mind. The functional mind thinks in terms of objectives and programs, not merely meetings, worship and discussion. It is not easy for some to acquire this mind. There are always deacons who feel that their first and great task is to distribute the communion elements and there are officers who interpret their election to office as an opportunity to make speeches.

The functional mind is not so much interested in speeches as progress. It thinks of church leadership as informed on matters of a church program looking toward a definite end in goal. If the project is evangelistic the goal is not reached when a pleasant meeting is conducted. Only when individuals are definitely reached has the program reached its conclusion. If the objective is money, it is not enough to make a pulpit harangue, the actual accomplishment of the collection must be reached.

The second step, also a difficult one, is unity in the church program. It will probably mean the effort to correlate the various societies and activities of the church. Many of these societies, like Topsy, just grew. There are men's clubs, boys' clubs, girls' clubs and mothers' clubs which have sprung up around a definite need but have never been projected by the church. There are young people's societies which conflict and compete with the educational work. There is an open conflict between church school and worship. Such lack of unity is offensive to the functional mind. But the correction is not easy.

The third step is that of every member participation. I am not speaking now of the every member canvass or a visitation program. The problem of local church administration will not be solved by letting every one pass the collection plate or call on their neighbors. It will be met, to a large degree, when every member is contributing and receiving through the functional activities of the church. The devout worshipper may be the best functioning member you may have. The extrovert,

on the other hand, may need a different type of expression. But somewhere there must be a place for each member.

I presume that the average church would find any one of these steps a sufficient project for a single year. If, for twelve months, a study could be made of ways and methods of getting the "functional mind" into the official board of the church, it might be the most worth while year the church has had. Many programs of unification and every member participation have failed for the lack of the functional mind.

The New Deal And The Cooperatives

SOME months ago President Roosevelt sent to Sweden, and other European countries, a delegation to study the European cooperatives. General opinion was that the delegation would find ideas to build up the Federal administration's program and add fuel to the campaign fire. But the delegates were very quiet on their return. Democratic spokesmen had nothing to say about the cooperatives. Apparently all observed and said nothing.

The reader of *Cooperative Democracy** by James Peter Warbasse, probably has sensed the reason for this quietness. This book is considered to be a reliable source book of the cooperative movement. From it the New Deal can gain little comfort. For Mr. Warbasse points out repeatedly that state socialism can never be reconciled to the philosophy of the consumer's cooperatives.

A few brief quotations from the book will reveal the point of view.

"There is no such thing as state administered cooperative. When people are compelled to join societies, and when the machinery of government finances and conducts societies, they may serve the people but they are not cooperative societies. Communism may succeed in Russia; cooperation may succeed; but not both at the same time.

"There might be less corruption in the wholly socialized state than in the present states, but less autocracy. Bureaucracy multiplies autocrats. And autocracy carries with it the suppression of liberties. The communist and fascist governments prove this.

"Cooperation is in favor of private property. The cooperative movement tends to bring about a combine of many for its joint administration.

"Every individual wants property. It is a natural hunger. It not alone makes him frugal, but gives him a personal sense of satisfaction and freedom from care.

"But government ownership does not promote responsibility nor thriftiness in the individual. Thriftiness creates the ability to accumulate, protect and conserve in an economic sense."

*Harper and Brothers. \$2.50.

Entirely Non-Partisan

THIS is written several weeks before the election so it is entirely non partisan. It is written for the inspiration of those who are on the losing side, no matter which side that may be. The quotation which follows is from the book of Judges. The words were spoken by Jotham, the prophet, after Abimelech had been elected King of Israel.

The trees went forth, on a time, to anoint over them; and they said unto the Olive tree, Reign thou over us.

But the olive tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?

Then said the trees unto the fig tree, Come thou and reign over us.

But the fig tree said unto them, Should I forsake my sweetness, and my good fruit and go to be promoted over the trees?

Then said the trees unto the vine, Come thou and reign over us.

And the vine said unto them, Should I leave my wine which cheereth God and man, and go and be promoted over the trees?

Then said all the trees unto the bramble, Come thou and reign over us.

And the bramble said unto the trees, If of a truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

The editor has always wanted to preach a post election sermon from this. Perhaps some of the readers will now be interested in it.



DAY-BY-DAY WITH JESUS

A Calendar for Family and Private Devotions

BRIEF—TIMELY—SCRIPTURAL—POPULAR—DEVOTIONAL—EDIFYING.

These meditations are suitable for individual or family devotions. The conscious effort has been made in their preparation to present the scriptural truths in a simple and interesting way so as to meet the needs of present-day Christians everywhere.

Each page contains a carefully selected Bible-text. The meditation is based on it. Sometimes these are in the form of a favorite hymn or poem. An appropriate prayer closes each meditation, unless it is itself a prayer. At the head of each devotional exercise there are Bible-readings for each morning and evening of the year.

These meditations will be of real help in this respect to all who use them. By using them regularly in your own family circle, you will do much to increase the happiness of your own home. By giving these calendars as Christmas-gifts, you will spread the sunshine of God's love in other hearts every day of the year. They are truly all-year-round Christmas-gifts.

Price: 60 Cents a copy; \$6.00 per dozen, not prepaid.

Ernst Kaufmann, Inc. 7 Spruce Street - New York, N. Y.
209 So. State Street - Chicago, Illinois

The Christmas Story In Scripture and Song

Arranged by R. Morrison Means*

I. The Place

And when King Herod had gathered together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophets.

And thou Bethlehem, land of Judah, art in no wise least among the princess of Judah;

For out of thee shall come forth a governor,

Who shall be shepherd of my people Israel.—(Matthew 2:4-6.)

And she wrapped Him in swaddling clothes and laid Him in a manger, because there was no room for them in the inn.—(Luke 2:7.)

CONGREGATIONAL HYMN. "O Little Town of Bethlehem." (Verse one.)

SOPRANO SOLO. "Bethlehem." Ruth Bowker. (Published by D. L. Schroeder, Flushing, N. Y.)

CHILDREN'S CHORUS. "Away in a Manger." (Luther)

II. The Time

Now it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be enrolled. This was the first enrollment made when Cyrenius was Governor of Syria.—(Luke 2:1-2.)

And there were shepherds in the same country abiding in the fields and keeping watch by night over their flock.—(Luke 2:8.)

MALE QUARTET. "Silent Night, Holy Night."

CONGREGATIONAL HYMN. "It Came Upon the Midnight Clear." (Verses 1, 2, 3 and 4.)

III. The Event

Now the birth of Jesus was on this wise . . . The angel of the Lord appeared unto Joseph in a dream and said . . . She shall bring forth a Son and thou shalt call His name Jesus; for it is He that shall save his people from their sins.—(Matthew 1:18, 20-21.)

And she brought forth her first born son.—(Luke 2:7a.)

Now all this was come to pass that it might be fulfilled which was spoken by the prophet saying:

Behold, a virgin shall be with child

And shall bring forth a son

And they shall call his name Immanuel,

Which is, being interpreted, God with us.—(Luke 2:22-23.)

CONGREGATIONAL HYMN. "Oh Little Town of Bethlehem." (Verses 2, 3 and 4.)

MALE QUARTET. "God Rest You Merry, Gentlemen." (Verses 2, 3 and 4.)

IV. The Announcement

And there were in the same country shepherds abiding in the fields, keeping watch by night over their flocks. And lo, the angel of the Lord came upon them, and the glory of the Lord shown round about them; and they were afraid. And the Angel said unto them, fear not! For behold I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day, in the city of David, a Saviour who is Christ the Lord. And this shall be a sign unto you. You shall find the babe wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying; Glory to God on the highest, and on earth Peace, good will toward men. (Luke 2:8-14.)

CONGREGATIONAL HYMN. "Hark! the Herald Angels Sing." (Verses 1 and 2.)

SOPRANO AND TENOR DUET. "Star of the East." (Amanda Kennedy. Published, Leo Feist, Inc., N. Y.)

CONGREGATIONAL HYMN. "While Shepherds Watched Their Flocks." (Verses 1, 2 and 3.)

V. Adoration and Worship

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, wise men from the East came to Jerusalem saying, Where is He that is born King of the Jews? for we saw His star in the East and are come to worship Him . . . And lo, the star which they saw in the East, went before them, till it came and stood over where the young child was . . . And when they saw the star they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary, his mother; and fell down and worshipped Him. And opening their treasures they offered unto Him gifts, gold, frankincense and myrrh.—(Matthew 2:1, 2, 9-12.)

READING. "The Story of the Other Wise Man. By Henry VanDyke.

MALE TRIO. "We Three Kings of Orient Are."

OFFERTORY PRAYER

Our Father, as the shepherds on those Judean hills heard the angel's song and rejoiced, so our hearts are filled with joy as we have heard again the old, old story that we love so well. As the wise men offered their gifts, so we, out of the abundance Thou hast given us, bring our gifts to the Saviour on this anniversary of His birth. We pray, our Father, that as they saw the star and followed it, so may we see the Light of Life, and follow Him through the years to come. In His name we pray. Amen.

OFFERTORY. "Mary's Lullaby." Ruth Dale.

CONGREGATIONAL HYMN. "Joy to the World."

BENEDICTION.

Universal Messages, by R. C. Campbell. The Broadman Press. 163 pages. \$1.00.

This is a series of fourteen sermons on topics that are applicable and interesting to all people, presented by the pastor of the First Baptist Church, Lubbock, Texas. Among the themes are: "A Universal Book," "A Universal Church," "A Universal Challenge," "A Universal Example," "A Universal Emblem," "A Universal Need." The topics are appealing and the messages are well written, clear, logical and well illustrated. The book was read with profit and fanned the flames for preaching. T. B. R.

Your Church Picture

ZINC LINE CUTS

Complete Art Work

AND METAL CUT

7.50
Postage Paid



Simply send us an unmounted photograph or a picture showing a good clear outline of your Church and we will mail a Metal Cut, mounted and ready for use in printing Letterheads, Bulletins, Cards, Newspaper advertising, etc.

The approximate size of the Cuts will be 2 1/2"x2". However, they can be made larger or smaller, if you wish. . . . Mail order direct to:

National Church Supply Co., Inc.
CHESTER WEST VIRGINIA



THE work a minister can do unaided is limited to the number of pastoral calls he can make in a day and preach to those who attend church services.

A parish paper makes it possible for every minister to multiply his efforts many times. With a parish paper he can talk to everybody in the community and use his influence toward regular church attendance.

A parish paper keeps the whole community informed, and permits the pastor to extend a glad hand to all. A parish paper will act as an assistant pastor.

Our co-operative plan makes it possible for any church, large or small, city or rural, to have its own local church paper.

The National Religious Press,
Grand Rapids, Mich.

Send me free of charge full particulars and samples.

Name

Street

City

C.M.:Dec.

*Minister, First Presbyterian Church, New Windsor, Illinois.

The Prince of Peace*

A Christmas Drama and Fantasy

By Marcus L. Bach

Note:

In presenting a play which is such a radical departure and so delicate in theme it is necessary to make a few generalizations. The play itself may be presented without any fundamental change in chancel setting. The only requirement is a three-level elevation at back so constructed that the lowest elevation will serve mostly for groups in the fantasy, the second for the placement of manger and Mother, the third for the soldier. Permit each vision to play as long and as dramatically as talent will permit.

Brock Gordan should by all means be a composite figure—not an American soldier or a representative of any particular nation—but a composite of many.

Song cues in the fantasy should be timed perfectly to entrance and exit of the Soldier.

In constructing a device for the fantasy a black curtain (velvet preferred) suspended on two taut piano wires placed vertically and operated in any of a variety of means will help in effecting a good illusion. In the moment at which the candles are "mysteriously extinguished" the velvet curtain can be run up and the fantasy lights turned on. It is also dropped in darkness. The candles may be blown out by using an electric fan the noise of which will be muffled by the chorus at that particular time.

Scene:

A chapel. Darkness. An old anchoress enters shielding a lighted candle in feeble hands. Proceeding to the altar at back she lights a seven-pointed candelabra which reveals an open Bible and a cross to which she raises her eyes. She goes to one side where a rough-hewn bench affords support for her to kneel in prayer. Extinguishing her candle and setting it aside she kneels, her face toward the cross. Beginning softly, as though at a great distance, then pulsating through the chapel and again fading into a diminuendo a chorus is heard singing "Silent Night." The anchoress remains statuesque in her kneeling posture. In the occasional flickers of light her lips move in a barely audible prayer. Soon the strains of the song have died away and within the chapel all is very still.

Brock Gordan enters. He is a young man, a soldier. His uniform is a composite of the soldier of various nations. A gun is slung across his shoulder. A flashlight in his hand sends its beams upon the altar and finally rests upon the figure of the old anchoress.

Characters:

An anchoress

Brock Gordan

Elson Trone

Children, Peasants, Shepherds, Magi, and others.

Brock

I beg your pardon.

(shutting off the light he lowers his voice out of deference to the sanctity of the chapel)

Is this the chapel of Luray?

(the anchoress nods)

They told me it was a short distance from the front line sector, but it seems to me I have come miles. Tell me, will there be services here tonight?

(she shakes her head)

No services on Christmas Eve?

The anchoress (always quietly)

The war

Brock

Well, the chapel is dangerously situated. It must be as near to the enemy's lines as to our own.

The anchoress

It is near to God.

Brock

I'm almost ready to agree with that. Do you know, it was rather a wild idea — my coming here. But tonight — Christmas Eve — someone said there might be a service. I've never missed a Christmas service — back home. And this time, well, I suppose a person shouldn't risk his neck for it

The anchoress

You are very welcome.

Brock

Funny what ideas a fellow'll get. I thought perhaps my mother'd sort of know whether I was seeking a chapel on this holy night. It was on Christmas Eve — seems desperately long ago — that she first brought me to — well, to God. I was eight then. She pressed a Bible into my hands. Don't even know where it is now.

The anchoress

If you would put down your gun.

(Brock looks at her quietly, affected by her words, her fixed position, strange, calm face. He takes his gun from his shoulder, looks around where to place it and at length puts it back in a shadow)

Brock

Doesn't anyone come here any more?

The anchoress

The war

Brock

I've heard strange things about the chapel. They say at times the music of departed worshippers is heard and sometimes they return for services. Of

course, I don't really believe such things. I suppose these months of fighting have knocked that out of me. Larger and more sacred chapels than this have been destroyed and nothing supernatural intervened to save them. Only once — that was strange — at the battle of la Tarn everything was wiped out but a statue of the Christ. There He stood in the midst of the ruins — unscathed.

The anchoress

I had hoped that one would come tonight — one out of all the thousands at war

Brock

Sentiment got hold of me —. Christmas tomorrow. Dead quiet all along the front — theirs as well as ours — as though they felt it, too, the double sin of gunfire on Christmas Eve.

The anchoress (very quietly)

The Prince of Peace

Brock

So I got permission to come to the chapel. And while I was at it I was told to do some reconnoissance, which I will on the way back. I don't think any of our men have been this far. But tonight I moved with the clouds — the moon is bright, you know

The anchoress

There is no sound of battle tonight.

Brock

No, for once the guns are silent. Would you believe that a man could come here on any other night? From either army? It must be as you said — the Prince of Peace —. But wait till tomorrow. The big drive starts tomorrow.

The anchoress

On Christmas Day?

Brock

Strategy, my friend. Strike when it is least expected. You are amazed. You wonder how a man can seem such a hypocrite — wanting to pray tonight and ready to kill tomorrow.

The anchoress

Yes

Brock

That shows how thin the wall is between our two natures. Tonight the thought of me ever so much as pointing a gun at a man seems preposterous. That I should ever kill —. No, tonight I am back in my mother's church. But tomorrow — the glistening buttons of their uniforms will be my target. They wear plumes in their caps below which we are told to direct our bullets. These hands — ready to be clasped in prayer — will be looking for red-banded throats tomorrow. Tonight the Prince of Peace. Tomorrow — the war god.

The anchoress

Kneel at the rail — there at your side. You will find that other knees have left deep grooves in it.

*Courtesy of the Guild of Inspirational Drama.

Brock

Who else comes here?

The anchoress

No one now. But once a general — in the last war — who prayed for peace.

Brock

Were his prayers answered?
(she shakes her head)

I know. (then) Most generals pray for victory. Do you know, now that I'm here it dawns upon me how wild a thing this really was. Here I am in a chapel which is practically between the two lines. Perhaps tomorrow it will be leveled to the ground. That cross blown to bits. That Bible kicked under our feet. And this place — where as you say, we might find the Prince of Peace —. But that's war, isn't it?

The anchoress

War

Brock

Something uncanny about the way I got here. First I thought I'd just venture a little distance — then, everything was so quiet — I kept coming on. Once I imagined someone was following me. I stopped and went back

The anchoress

Have you been long — fighting?

Brock

Eight months now. I lost track of time for a while. Then, somebody reminded us Christmas was coming. You wouldn't believe this, but a spell sort of took hold of us after that. Fighting wasn't the same —. A person — I can't explain it. A person begins wondering.

The anchoress

Do they still say, wars are just when they are necessary?

Brock

A week ago presents began coming in. Presents from home. That made us feel we're entirely lost. Mother sent me her picture. I could have gotten pretty sentimental about that once. I could only wonder — now — how much she knew.

The anchoress

When you get back

Brock

Nobody thinks about that — much. Only tonight probably — since its Christmas Eve.

The anchoress

Would you pray now?

Brock (after studying her calm face

a moment he kneels quietly on the prayer rail)

What was that? I thought I heard

The anchoress

I hear nothing.

(for a moment they are silent. Brock, his eyes lifted to the cross, is momentarily lost in thought. Enter, unobserved by him, Elson Trone, a young soldier of the opposing forces in a uniform as partially described in previous speech. In his helmet a short plume is stuck. Taking in the scene his hands involuntarily reach for his gun. He is about to speak, but hesitates.)

Pray to the Prince of Peace.

(Brock lowers his head until it rests upon his hands. The

Anchoress remains as before although it is apparent that she has seen Trone. Trone stands for a moment in indecision. Then, he turns and goes out. Brock raises his head as though he heard a sound. Then fixes his eyes upon the cross.)

Brock

God of the Christmas Eve —. I can't

(he turns to the anchoress as though to address her and to tell her he cannot pray. But her head is bent low over her hands. Far in the distance the chorus is humming "Silent Night." The candles are mysteriously extinguished. Behind a scrim and in a light breathing illusion a vision appears.)

Brock's Vision:

(Manger scene. Mary the Mother of Christ is depicted seated beside the manger cradle. A light from the manger falls over her face. Three wise men come in with their gifts. They are brilliantly attired. They make obeisance to the Mother and Child. Their lips move but no sound is heard spoken. A figure enters behind the manger as the Magi kneel before it. It is the figure of a Soldier closely resembling Brock. He has a pistol in a holster at his side. He stands looking into the cradle for a moment and then passes on. Whenever this figure appears in the fantasy the background of "Silent Night" is hushed and silence falls over the scene. Whenever he disappears the humming begins again. The Soldier is never seen by other characters of the fantasy.

The Wise Men go out as silently as they came. Enter a number of shepherds. They approach the place where the Child is lying and pay homage to Him. The Mother welcomes them. In pantomime they are telling her of the star which has guided them. Again the Soldier return, stands brooding over them. His hand is near the gun. After a moment he goes out. When the shepherds have completed their story they exit.

Enter a number of women in peasant garbs of the Biblical period. Some of them have children by the hand and lift them up to see the Child in the cradle. They kneel. Mary lifts her face in prayer, folding her hands. While this tableau is held the Soldier comes back. He stands grim and statuesque over them. His hand is now on his gun. After a time he goes. Soon the women go out.

Many children enter, noiselessly. All are attired in Biblical costumes and carry white gifts which they give to the Mother as they crowd around her looking down into the cradle. The mother welcomes them and puts her arms around some of them. As the soldier enters this time his face is set in masked foreboding. The gun is partially drawn from its holster. He goes out. After some time the children also go out.

The Poor come in. They are wretchedly dressed, a nondescript group among which is a boy on crutches and a blind man. They seem to be asking for the Child and portray through pantomime the lament of their pitiful states. The Mother distributes the gifts to them which the Magi and the children have brought. Much gratitude. The Soldier returns. The gun is held in his hands as though to partially shield it from curious eyes and also as though scarcely

trusting himself with it. Deathly silence for a moment. The Poor are kneeling. The Lame Boy comes to the mother. She puts an arm around him as he gazes into the cradle. She takes his crutches and he stands without their use. The Soldier goes out. The Lame Boy walks. He goes back slowly to the others who look at him in amazement. The Blind Man covers his eyes with his hands and then removes his hands slowly. He sees. He kneels down and kisses the cradle. The Poor together with the two to whom miracles have come go out.

A mother enters leading her young son. She comes around to where Mary is seated and seems to be saying that her son would see the Infant Jesus. Her son is permitted to look into the manger cradle and stands long and transfixed. The mother gives him a small Bible which he clasps to his breast. Behind this picture the figure of the Soldier comes once more. With a firm gesture he slowly turns the gun toward the cradle. All is very still. As his fingers stiffen over the gun and just as one would anticipate a report, Brock speaks and half-rises to his feet at the prayer-rail where he has been kneeling throughout the vision.)

Brock (sharply)

Don't!

(simultaneous with his word the mother and son and Mary, the Mother, look quickly at the figure behind them. Then the vision is quickly blotted out. The scene is now in darkness)

Anchoress!

(there is no reply. Brock focuses his flashlight upon her. She raises her head.)

Anchoress

Yes?

Brock

Didn't you see that?

(she looks at him and says nothing. He goes to the altar and lights the candles)

Here it was —. Oh, of course, I know. My imagination tonight —. A person's mind will do that. But sometimes — like that — war — war is like that.

(Elson Trone has entered and stands motionless near the door. He is quite close to where Brock has set his gun)

I remember that day — as I told you. She took me to the manger that one Christmas Eve and pressed a Bible into my hands. Tonight I don't even know where it is. I have a gun instead. That was me standing there behind that cradle —. If you had seen it

(he has turned sufficiently to see the figure of Elson Trone. He recognizes him as a member of the other army. He stands transfixed.)

What do you want?

Trone (evenly)

When are you coming?

Brock

Who are you?

Trone

I did you the honor of letting you finish your praying. Now come along and I will show you how we deal with spies. Do not resist. Your gun is within my reach.

Brock
And if I

Trone (sharply)
Come along!

(Brock cannot reply. The Anchoress has risen to her feet. She takes her candle and lights it from the candelabra. She comes over to Trone.)

What do you want?

Anchoress
I would see what sort of man he is who raises his voice in the chapel of Luray.

Trone
Then look well and see a soldier!

Brock (seeing Trone's face clearer in the light of the candle)

Elson Trone!
(involuntarily he moves toward him)

Trone
Stay where you are.

Brock
Aren't you Elson Trone?

Trone (after a barely perceptible hesitation)
Is this a ruse?

Brock
Of course you're Elson! (to the Anchoress) We knew each other once!

Trone
Will you come now?

Brock
Your family came from — this country we're fighting. But surely
(he stops perplexed at Trone's unchanging expression)

Anchoress (to Trone)
Something is greater than war.

Brock
Tonight I had a vision. Elson, I was back home. Do you remember those Christmas Eves? Isn't that why you came here tonight, too?

Trone (picks up Brock's gun and holds it quietly across the front of his uniform in both hands)
We will go now.

Brock
You don't mean —!
(he stares at Trone incredulously)

Anchoress
Someone is greater than war. He walks tonight. And He is here where candles burn.

Brock
I remember once — and you must remember that — we were in a church service together. Then you went away. Now, surely, some Higher Power has brought us together! These things don't just happen! Elson — I know it's war. We're enemies — really! But tonight — surely tonight on Christmas Eve!

Anchoress
Come, let us worship Him.

Trone
This is war. Will you go with me?

Brock
I came here to pray

Anchoress
Why will you not see?

Trone (a significant gesture with the gun)
Now — come!

Brock
Elson!
(unable to say more he is ready to submit. He turns to the Anchoress)

Good-by, my friend.
(he goes out slowly followed by Trone. The Anchoress stares long and quietly at the door. At length she turns, walks slowly to the altar and pinches out the candles with her fingers. Guided by the light of her own candle she goes back to her place. She kneels. She extinguishes her candle. A strange light illumines the cross. After a long pause the choir is heard singing "Silent Night." After some time the curtain falls.)

Widening Horizons

(From page 159)

to escape from yourselves and your immediate surroundings and their continued pressure on you. For big things don't look big when you are too close to them. You must be able to see by faith the glory that is to be. And there is only one basis for such a faith and that is to hold fast to your belief in God. The secret of life lies in religion—in the revelation of God in Jesus. That is the dynamo that is driving the world on. Behind the wars and the revolutions and the struggles and violence of this time lies Christianity. And of all the tasks that lie before you, the rediscovery and re-creation of Christianity is the greatest.

Rats, Plague and Religion, by Dr. John Spencer Carman. The Judson Press. 246 pages. \$1.25.

This book gives an insight into medical missions in India. The author and his colleagues are representatives of the American Baptist Foreign Mission Society. He reveals the utter lack of sanitary and hygienic conditions as the cause of disease and plagues and shows the efforts that are being put forth to stamp them out as well as preach the gospel. The book is not the most pleasant reading as might be inferred from the title but it shows the triumph of the gospel, stirs our sympathy, fascinates our attention on the great work of Christ, and makes us thankful to God for medical missions. Maps and pictures add interest to the book which can be used in Mission classes.
T. B. R.

Things I Have Been Thinking About, by Henry Ford. Fleming H. Revel Company. 32 pages. 60c.

This is a reprint in book form of Henry Ford's article of the same title in *The American Magazine*. It is the auto magnate's philosophy of hard work and plenty. He believes that there is plenty in the world for all and that the fruits of brains and hard work will count. Automobile development is but in the infant stages. Life, as whole, is a going concern. It is most attractively printed on heavy book stock with French fold pages and hard board covers.
W. H. L.

JOIN NOW — PAY ONLY FOR PLAYS USED

A new arrangement has just become effective. You can now subscribe to the service of *The Guild of Inspirational Drama* and as a member you receive advance notice and full description of each play as it is published. If it suits your needs you receive sufficient copies for entire cast and the cost is only one dollar. No royalties—no heavy expense. Get your young people and adult groups started. Results will amaze you.

★ *New Christmas Play*
"MOTHER OWEN KEEPS CHRISTMAS"
Six Characters

-----USE THIS COUPON-----

GUILD OF INSPIRATIONAL DRAMA
406 Auditorium Building, Cleveland, Ohio.

- ☐ We are interested in the new service of the Guild. Send complete prospectus for enrolling, also list of plays now available.
- ☐ Send prospectus and three sample plays for examination, 50¢ enclosed.

Your name

Address

The Editor Adds His Word

By H. L. Williams

"WE WILL be the laughing stock of the town."

"Its awful. We should stop taking the paper."

"Yet he promised me that he wouldn't change a word of the story."

"I'll tell my husband about this."

Three women, Mrs. Black, Mrs. White and Mrs. Gray had met in emergency meeting at the home of Mrs. White. Just that morning they had received their copies of the *Ashville Observer* and each in turn had opened to the society news to see what it said about their party. Mrs. White had written the story. She had patterned it after the best society style. She had personally handed it to the editor of the village paper. He had assured her that he would be glad to have it. And now this happened.

Five minutes after receiving the paper both Mrs. Black and Mrs. Gray were on their way to the home of Mrs. White. Now the question was what could be done about the matter. The party had been such a success. The best people of the community were there. The class had netted fifteen dollars for foreign missions. Everyone on the way home agreed that it had been a success.

The story as Mrs. White prepared it was as follows:

"The women's class of Christ Church were entertained at a mission tea last Friday afternoon at the home of Mrs. Robert Brown. Including invited guests forty-five ladies, in all, gathered at this interesting function. All agreed that this was quite the smartest event of the church calendar. Following an appropriate missionary program Mrs. Brown entertained at tea. She was assisted in pouring by Mrs. Louis Black, Mrs. William Gray and Mrs. Henry White."

The three ladies again went over the story word for word. It had been published just as they had prepared it. The editor had kept his word. Not a line was changed. But why, O why, did he have to add a line!

Back in the dingy office of the *Ashville Observer* a young editor was chuckling and answering telephone calls. He had suddenly learned that the women of the village read every item in the paper. The heavy footsteps of a man coming through the office attracted his attention and he looked up to see the two hundred pound figure of Mr. Henry White.

"My wife demands an explanation for the item you added to the report of the class tea," he said. The voice was rough but there was a smile on his face.

"The story of the tea. O, yes," said the editor. "Yes I do remember. A won-

derful party. Prominent ladies served, I mean poured. Your wife among them. O yes. Did I add a line of copy? Yes I do remember. I just thought it was incomplete that is all. You see Mrs. Brown is a neighbor of mine. I saw her working over the washtub the next morning."

"Fine," said the big man. He offered his hand and left the office.

"Its funny," thought the editor, "what seven words can do. But the story would have been incomplete without them."

Again he took the paper and looked at the item.

"Just seven words," he said.

But the seven words were these: "Next day she washed the linen alone."

We the Living, by Ayn Rand. The Macmillan Company. 570 pages. \$2.50.

In defense of the individual this young Russian, who has lived under the Soviets, writes of conditions under Collectivism as she has seen them. This novel is the story of what the Russian Revolution did to three young persons who tried to shape their own destinies in a country where the state decreed otherwise. Many modern Americans, even clergymen, who are trying to think carefully through the problem of collectivism versus individualism may find some light here.

R. W. A.

WHEN COMMERCIALISM MENACES

There stands in the Northwest the greatest temple on this earth, the temple of the redwood forest of California. There is nothing more magnificent anywhere in the world, nothing more inspiring. One feels like worshipping amid those giants who rear their heads toward the zenith, the most wonderful living specimens of the handiwork of God anywhere on earth. It takes centuries and centuries to build those trees. But because they were valuable for lumbering purposes Mammon has ruthlessly invaded that realm and it has only been the earnest effort of beauty lovers who prize the aesthetic ministry of God's out-of-doors, that has averted the complete destruction of those magnificent forest monarchs. For commercialism is always the enemy of beauty.

Henry Kendall Booth in *The Great Galilean Returns*; Charles Scribner's Sons.

MONEY LOVE

A man once came to visit Robert Hall, the famous English preacher, to take some exception to a statement the preacher had made in his sermon. Hall saw that the man was in bondage of the love of money. Having truly sized the man up, Hall took a half sovereign out of his pocket, and opening the Bible pointed to the word, God. "Can you see that word?" he said to the man. "Certainly, I can see it," the man answered. Then Hall laid the half sovereign over the word. "Can you see it now?" he asked. There was no need for the man to answer. It was an unforgettable sermon. Money, the love of it, can hide from the soul of man even the face of God.

Clarence Edward Macartney in *Bible Epitaphs*; Cokesbury Press.

Our Special...



Christmas Bible Offer

TEACHER'S self pronouncing. Size 7½ x 5¼ inches. Printed on India paper. Bound in genuine French Morocco, pin grained, overlapping covers, red under gold edges. Contains a concordance. Yet, it is but one inch thick and weighs but fifteen ounces.

Here is a Bible for which you would normally pay five dollars or more.

A beautiful Book
Note Actual Type Size →

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mā'ry Māg-da-lē'ne, and the other Mā'ry, to see the sepulchre.

For a limited time we are offering this Bible, boxed and postpaid at a cash price of \$2.25. One dozen copies \$25.00.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

Gist of the Lesson 1937

by R. A. TORREY

Insist on the ORIGINAL. Thirty-seven Years' Supremacy. Never equalled. Condensed Thought. Digest and Text of Lesson. Attendance Record. Other Features.

Flexible Binding. 35c Postpaid.
FLEMING H. REVELL CO., 158 Fifth Ave., New York

FOLDING CHAIRS

Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. Write for Details. \$16.00 a dozen.

Redington Co. Dept. 90 Scranton, Pa.

HOW TO EARN MONEY

For yourself, S. S. Class or Society and do a fine Christian work. Sell Scripture Christmas Cards, Helpful Books, Bibles, Scripture Mottoes and Calendars. Good Commission, Pleasant Work. Send for free information.

GEORGE W. NOBLE, Publisher
Chicago, Ill. 440 S. Dearborn St. Dept. 75

PULPIT AND CHOIR GOWNS

—Pulpit Hangings—Altar Cloths—
Bible Markers—Communion Linens
Vestment Specialists since 1837
Custom Tailoring for Clergymen

COX SONS & VINING, INC.
131 EAST 23RD STREET, NEW YORK, N.Y.

Choir Pulpit GOWNS

Draperies, Hangings, etc. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples free. DeMoulin Bros. & Co., 1161 S. 4th St., Greenville, Ill.

BE ASSURED

A beautiful sixteen-page booklet for the minister to give the bereaved family following the funeral service.

With mailing envelope, 20c per copy; 6 copies for \$1.00.

LAKE ERIE PRESS
2130 Belle Avenue, Lakewood, Ohio.

CHRISTIAN BLOCK CALENDARS!

CHRISTMAS CARDS and FOLDERS!

For full explanation, send for circulars.

Address
UNION GOSPEL PRESS
Box 6059 Cleveland, Ohio

Classified For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department:
Five cents per word; minimum charge, 75 cents

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, Auditorium Bldg., Cleveland, O.

Will trade S.V.E. 400 watt film stereopticon for Elliott Addresser. Give model number. Arnold Carl Westphal, Salem, Ohio.

Special Attention Pastors. Order your Art Calendars now. 4c-6c each. Advertise Christmas and Lent. Samples 10c. Poppen, 2136 Jefferson, Toledo, Ohio.

Send dime for trial package of Clippifile Mounting Disks, for mounting clippings and photos. Booklet about Clippifile free. Thoughtgift Studio, 50 Presque St., Rochester, N. Y.

Books reduced in price. Our catalogs of new and used religious and theological books and sets will be sent free upon request. Kregel's Bookstore, 525 Eastern Ave., S.E., Grand Rapids, Michigan.

Memorials & Gifts: Clark's Unitype copper church bulletin boards, bronze tablets and markers, chancel and outdoor illuminated crosses, etc. Separate free catalog of either. W. L. Clark Company, Inc., 54-56 Lafayette St., New York.

Marriage Certificates—Wedding Books. A medium priced line with variety and distinction. Write for catalog and special introductory offer. Paragon Publishing Company, 1120 S. Limestone, Lexington, Kentucky.

"The World's Greatest Passion Play," depicting the entire Story of the life of CHRIST. This Crowning achievement is more elaborate than the OBERAMERGAU Stage Play, complete story in 5 reels. (NEW) 16 MM. Safety Film. Religious! Soul-Stirring! Heart-Reach-ing! Rent or Purchase. Write—Hemenway Film Co., 37 Church St., Boston, Mass.

Wanted: A minister in every locality to sell our duplicators, stencils, inks, typewriter ribbons, etc. Big discounts. Write for dealers prices. General Dupli-cator Co., 132 No. Market St. Wichita, Kansas.

Unique Mimeographed Helps. "How to Get a Church," three-thousand-word mimeographed brief on the art of candi-dating; 25c. "Poetry Clip Sheet," a selec-tion of the best poetry about the per-son of Jesus Christ, 25c. Lake Erie Press, 2130 Belle Avenue, Lakewood, Ohio.

Obituary Forms. Forms prepared to aid the minister in securing information about the deceased, church record, rela-tives, plans for funeral, burial, etc. In-dispensable pastoral help. Made up in pads for your convenience. 20c per pad; 2 pads for 35c. Lake Erie Press, 2130 Belle Avenue, Lakewood, Ohio.

Church Printing Samples. Send stamps for postage and we shall be glad to send you samples of bulletins, cards, programs, etc., used by churches and ministers, which have come to us. Church Man-agement, Auditorium Building, Cleveland, Ohio.

Stereopticon Slides: Sermons — Lec-tures—Stories! Seeking the Lost; Prodi-gal Son; What Think Ye of Christ? Yellowstone Park; David Livingstone; Abraham Lincoln; Ben Hur; Other Wise Man; In His Steps; Sign of the Cross; Her Mother's Bible; One of His Jewels; Pilgrim's Progress; Passion Play; Boy Scouts; Esther; The Man Without a Country. Any song you desire. Slides made to order. Christmas and Easter specials. Postal card brings complete list. Standard Slide Bureau, Oberlin, Ohio.

HAMMERMILL 20 LB. BOND LETTERHEADS AND ENVELOPES

Printed to Your Order, Neatly Boxed, Prompt and Postpaid

	Price per	100	250	500	1000
Letterheads, 20 lb. Bond White or Colors, any size		\$1.00	\$1.75	\$2.50	\$4.00
Envelopes to match, 3 1/4 x 6 1/2		1.00	1.75	2.50	4.00
Both Letterheads and Envelopes		1.50	2.50	4.00	7.00
Letterheads 8 1/2 x 11 with Envelopes 4 1/4 x 9 1/2		2.00	3.00	5.00	9.00
Letterheads 7 1/4 x 10 1/2 with Envelopes 3 3/4 x 7 1/2		2.00	3.00	5.00	9.00

We have pleased thousands of churches and pastors. Mimeograph Bulletins, Programs, Cards, Tickets, Announcements, and all forms used by Church and Pastor. Satisfaction Guaranteed. Send for Samples. BE SATISFIED.

JUST RIGHT STATIONERY J. R. S. JUST RIGHT SERVICE Dept. M., 800 Stewart Ave., COLUMBUS, O.

FOR YOUR MINISTRY TO YOUTH

The Cokesbury Marriage Manual

In the **Cokesbury Marriage Manual** is a richness of material which will lend beauty and dignity to the wedding service, whether conducted in the parsonage or manse, chapel, church, or cathedral.

Reproduced in Part One are the historic liturgies of Protestantism. Several other more recently developed services are also included. An added feature of this section is a highly satisfactory double-ring ceremony.

The rest of the manual is devoted to The Minister and Marriage (Pre-marriage Ministry; Conduct of the Wedding; A Continuing Ministry; Anniversary Services) . . . Literature on Marriage (Pronouncements of the Churches; Bibliographies of Marriage) . . . Synopsis of State Marriage Laws.

The genuine service rendered preachers by the **Cokesbury Funeral Manual** prompted the editor and publishers to plan and publish this manual.

This book will be found a very valuable, useful, and timely manual for every Protestant pastor.

Black morocotol finely grained limp binding, round corners, blue under gold edges, silk book-mark. Size, 4½x6¼ inches (pocket Testament size). Boxed. Price, \$1.00.



LOOKING AT MARRIAGE

Two booklets to be distributed by ministers, teachers and home advisers to those newly wed or about to marry.

1. **Mating.** The story of sex. Same thinking about the physical and psychological adjustments necessary for a happy married life. Postpaid 25c; 5 for \$1.00.

2. **Making the House a Home.** A study of a home built upon sound social and religious principles. Postpaid 25c; 5 for \$1.00.

Both Booklets in Gift Box 50c.

"Two excellent pamphlets embodying a liberal-minded minister's advice to the recently married and those about to take the step."—From Parents.

Marriage Certificates

It is no longer necessary to invest a large amount to secure a suitable and attractive marriage certificate. Note these two certificates.

The Baronial Booklet Certificate

This is a booklet certificate of sixteen pages, measuring 4½x6¼ inches in size. It contains a complete service, a certificate, pages of quotations and blank pages for congratulations of friends and guests.

Printed on a white laid book paper; covers in argillite lodestone.

Prices: 20c each; six copies for \$1.00. White envelope with each certificate.

New Day Wedding Certificate

This is a folding certificate printed in three colors, red, black and gold. The certificate is 7x8½ inches when open but folds to 3½x8½ inches. A white envelope is provided with each certificate.

Prices: 15c each; 8 for \$1.00.

CHURCH WORLD PRESS, Inc.

Auditorium Building, Cleveland, Ohio

Your Church • THE NEW BOOKLET MEMBERSHIP CERTIFICATE . . . furnishes both a cer-

tificate of membership and a brief reading course on the Church

USE IT FOR COMMUNICANT CLASSES

HERE is something new which offers a unique service to churches. It contains sixteen pages and covers. The first inside page has an attractive certificate of membership. In the following pages are brief, instructive readings on the history of the church and the obligations of church membership. The minister may use the manual as an outline for instruction. When the course is completed the certificate may be filled out and given the new member who has used the book. For adults the booklet makes a worth while reading course to follow the membership. It will make an attractive book on the living room table.

Prices: 20c each; 6 copies for \$1.00.

Envelopes included.

CHURCH WORLD PRESS, Inc.

Auditorium Building, Cleveland, Ohio

Your Church

Chapters

1. The Birth of the Church.
2. A First Century Church.
3. A Bit of Church History.
4. The Church as a Family.
5. The Hour of Worship.
6. Education Program in Your Church.
7. The Obligations of Church Membership.
8. How the Local Church is Financed.
9. The World-Wide Work of the Church.
10. The Church and the Social Order.
11. The Freedom of the Christian.
12. The Great Faith of the Christian.

HARPER & BROTHERS *present*

An outstanding selection of religious books for your library

CONTEMPORARY ENGLISH THEOLOGY

By Walter Marshall Horton, Author of

Theism and the Modern Mood, Realistic Theology, etc.

In this book Dr. Horton has shrewdly interpreted the persistent traditions and current trends in English theology, toward which, rather than toward German theology, in his opinion, American Protestant thought is turning for help in the solving of its problems. Included are illuminating discussions of such prominent figures as Inge, Oman, Tennant, Jacks, Orchard, Streeter, Macmurray, Temple, and others. *A Religious Book Club Selection.* \$2.00

DORAN'S MINISTERS MANUAL for 1937

Compiled and edited by

The Rev. G. B. F. Hallock, D. D.

No matter what the need or the occasion may be, the minister who wishes to plan more and plod less, will find this twelfth edition of the original Ministers Manual an indispensable pulpit and study guide. Composed of entirely fresh material, and with new features added, this book stands out as a practical help to the preacher, adding power and precision to his sermons and effectiveness to his labors throughout the church year. 549 pages. \$2.00

THE LIVING BIBLE

By William Clayton Bower

A significant contribution to religious education in its constructive program for making the Bible of greater significance in our life today. \$2.00

Kagawa's Message to America

BROTHERHOOD ECONOMICS

By Toyohiko Kagawa

The greatest social prophet of our time challenges Christianity with an economic task in this, his latest, and most important book. For six months the Japanese toured this country, spreading the word of the Christian Co-operatives. Here, in permanent form, is Kagawa's message to America—a practical social program built upon the firm foundation of Christian principles. 207 pages. \$1.50

AFTER PENTECOST

By MacKinley Helm

A brilliant and uncommonly impartial history of the development of the major Christian ideas and institutions during the formative years of the Church. \$2.50

CROWDED OUT

By J. W. G. Ward

A new Christmas play, beautifully conceived and written, and adaptable to church production. \$2.25

HEBREW ORIGINS

By Theophile James Meek

The fascinating questions of the birth and development of a great race and its culture. \$2.00

CONCERNING THE MINISTRY

By John Oman

From the pen of the dean of English theologians comes this delightfully personal book on the art of ministering. Practical and friendly, this book contains a storehouse of sound advice for ministers, teachers, and all who deal with human beings. "There is no single volume and no combination of the several features of the others which takes the place of this book," writes the *British Weekly*. \$2.25

MISSIONS TOMORROW

By Kenneth Scott Latourette

What have Christian missions accomplished in the past? What new forces have emerged to affect mission work? What changes in program and methods ought to be made? This book answers these vital questions, and presents an authoritative study and evaluation of the whole missionary enterprise of the past century. "Destined to become a guide book for future missionary thinking."—*Religious Herald*. Third Printing. \$2.00

OUR TRANSLATED GOSPELS

By Charles Cutler Torrey

The Four Gospels: A New Translation caused a wide controversy among students of the Bible with its underlying thesis that the Gospels were written originally in Aramaic, and not in Greek. In this new volume, Dr. Torrey, arrays his evidence on this, the most fascinating of literary problems. \$2.50

JESUS AS A TEACHER

By Henry Burton Sharman

What did Jesus teach? Using the best critical methods and letting the story tell itself in the language of the English revised version, Dr. Sharman presents a portrait overpowering in its impression of personality and creative utterance. Uniquely readable and adaptable to reference use. \$2.00

NATIONAL AWAKENING

By Samuel M. Shoemaker

The Fiftieth Book in *Harpers Monthly Pulpit*. Dr. Shoemaker is Rector of Calvary Protestant Episcopal Church, New York City, and has been closely affiliated with the work of the Oxford Group in this country and abroad. 10 sermons. Cloth bound. \$1.00

Coming:

FIFTH AVENUE SERMONS

By J. Sutherland Bonnell

HARPER & BROTHERS, 49 EAST 33rd STREET, NEW YORK At all bookstores